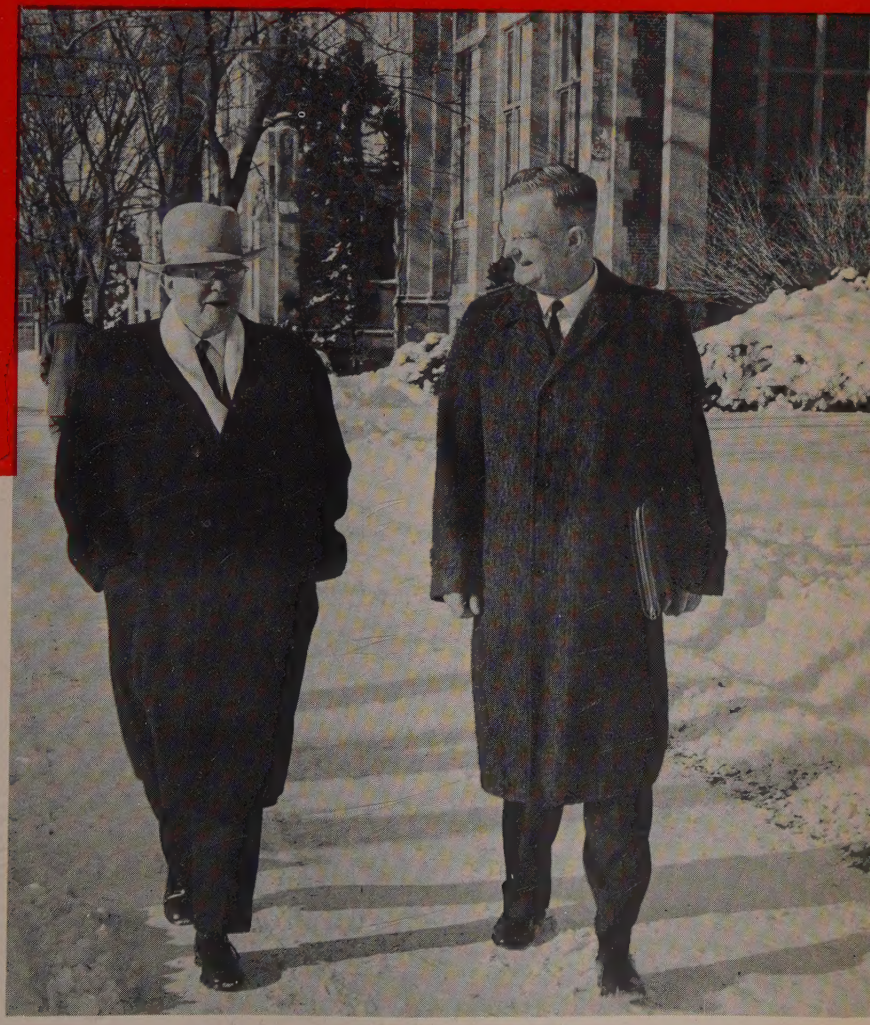
he LUTHERAN



CHANGE OF ADMINISTRATION

Muhlenberg College president with his successor

43, No. 17

JANUARY 25, 1961

SOUND OF THE BEL

BEFORE OUR noonday service the carillon is played. The sound reverberates around our canyons of tall buildings in mid-Manhattan. One day, attracted by the familiar tunes of the hymns, a member of the United Nations delegation from Leopoldville, Africa, came into the church.

I NOTICED during the service that he did not participate verbally, but paid close attention to the liturgy. Afterward I discovered that he could not speak English, only French. With signs and gestures I tried to convey to him my happiness at his presence. He, in turn, wrote out his name and the position he held.

Later, I sent him a note, repeating my pleasure at his attendance and inviting him to come again. I knew someone at the would be able to translate it for him.

A few days later he came to the ch office with an interpreter, to express his preciation for our interest. He said he a Christian and that the hymns he had h on the street were the same ones that he his parents sang at night in the Congo.

SURELY HE did more for us than we for him. He said he wanted to tell his ple of the friendliness of fellow-Chris over here. When he returns to his h land, the mails and a bond of common will keep us close. Never will I forget words, "Pastor, merci beaucoup!" spo from a heart that had answered the ca the bells. —WALTER E. BOC

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dir Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. J Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

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THIS WEEK . . .

● MANY PEOPLE want to adopt children, especially blue-eyed babies with curly hair and radiant smiles. There aren't many of those available, and welfare agencies have long waiting lists of prospective parents. Pastor and Mrs. Voigt K. Kleckley were on such a list but centered their interest on meeting the needs of the children to be adopted rather than their own (*page 11*).

● THERE ARE great needs to be met throughout the world, and Latin America is currently a Number One trouble spot because so few of them are being met there. A report from Brazil (*page 15*) tells how American church people are helping destitute farmers organize a community work project that is changing lives.

● BASIC CONCEPTS of the Christian faith are discussed almost every week by groups of people from all walks of life at the German church's *Academy* at Bad Boll. Director of the institute is Dr. Eberhard Mueller, who translates complex theological concepts into every-day language of modern man. From a forthcoming Muhlenberg Press book we publish his lucid explanation of the place of the Bible in our faith (*p. 18*).

● WITH THE BEGINNING of the new year, churches and church organizations closed their books on 1960 and went ahead planning for the future. "News in the Churches" reports a church membership survey in Minnesota (*page 36*), encouraging news about offerings from the Central Pennsylvania Synod (*page 38*), and a note of confidence from Ohio (*page 37*) and Canada (*page 45*).

● COVER PICTURE: Two presidents were walking across Muhlenberg's snow-covered campus: Dr. J. Conrad Seegers (*left*), who retires Feb. 1 as president of the Allentown, Pa., college, toured buildings with his successor, Dr. Erling N. Jensen, following a board of trustees' session.

THE CHURCH IN THE NEWS

Chicago seminary merger advances

Four Lutheran theological seminaries in the Midwest had announced plans to merge into one institution to be located in the Chicago area. The four seminaries — Augustana, Suomi, Chicago (United Lutheran) and Grand View (American Evangelical Lutheran) — represented the churches which will in 1962 merge into the Lutheran Church in America.

The merger will "proceed with all possible speed," the Inter-Seminary Committee announced this month through Dr. Donald R. Heiges, Chicago Seminary dean. Target date for operation as a merged institution is Jan. 1, 1963, the same day on which the new church is expected to begin to function.

Suomi and Grand View have already moved to the Chicago Seminary campus at Maywood, Illinois. Augustana Seminary is at Rock Island, Illinois. "Until adequate facilities can be provided on a single site, it will be necessary for the seminary to operate on two campuses— Maywood and Rock Island," the committee said. A subcommittee is studying location of the seminary in "either the University of Chicago area or the Northwestern University area." Other groups are studying faculty, administration, finances and policies for the new institution.

With an enrollment "in the neighborhood of 500," the new seminary will be largest in the LCA. It will provide graduate study leading to masters' and doctors' degrees and will continue the School of Missions now affiliated with Chicago Seminary, Dr. Heiges reported.

DR. CHARLES M. COOPER
Coast-to-coast

Dr. Cooper to head Pacific

Dr. Charles M. Cooper, president since 1953 of the Pennsylvania Ministerium, will on Sept. 1 become president of Pacific Lutheran Seminary at Berkeley, California. Announcement of his decision was made at a meeting of the Ministerium's executive board at Allentown Jan. 19. At the Pacific Coast institution he will succeed Dr. Charles B. Foelsch, 69, who simultaneously announced his retirement.

The 52-year-old synod president is a native of Ohio. He attended pub

hools in Milwaukee, Wisconsin, where s father was pastor of Lake Park urch. He was graduated from Harrd University and the Philadelphia minary and received his doctorate in blical philology at Dropsie College, iladelphia. After three years as assistt pastor of Trinity Church, Akron, io, he returned to the Philadelphia minary to teach Old Testament and ebrew.

Dr. Cooper has been a member of the ited Lutheran Church's executive ard since 1954 and is a member of the int Commission on Lutheran Unity w planning the four-church merger o the Lutheran Church in America.

Pacific Seminary opened in 1952. Supted by the Pacific and Pacific Southst synods, it has a current enrollment 127. Dr. Foelsch, its head since its ganization, was formerly pastor at Zion urch, Sunbury, Pa., and Holy Trinity urch, New York City, and was presint of Chicago Seminary.

xas school case deferred

The little (population 1,200) Texas vn of Bremond has two "public hools" to serve children from a 175-uare-mile area. One school — St. ary's — has been leased since 1947 $1 a year by the Bremond school ard from the local Roman Catholic rish. It had formerly been operated a parochial school. Teachers still are bed nuns. Their salaries and all other penses are paid by the school board m public funds. Most of the chil-n are Roman Catholics, since local otestant children attend the other hool.

A group of local taxpayers had started urt action to halt use of the parochial lding as a public school. They charged t it was actually a parochial school operated with public funds and therefore a violation of Constitutional separation of church and state. Texas courts threw out the case, telling the plaintiffs to go through administrative channels first.

Late last month State Education Commissioner J. W. Edgar upheld a plea by the taxpayers group that the "mode and manner of operation of St. Mary's School" constituted a violation of provisions for separation of church and state. He ordered the local board to buy the school or erect its own facilities elsewhere at the earliest possible time. He told them also to take down crosses and crucifixes from classroom walls. Dr. Edgar added, however, that he had no power to tell Roman Catholic nuns how to dress as long as they were accredited teachers in the school.

Local group appeals

Bremond's school superintendent J. W. Baker said the board would purchase or erect school facilities "when the people are sufficiently interested" to vote for a bond issue to provide the funds.

A group of Bremond citizens and church leaders acted to appeal the state commissioner's ruling to get more speedy action. They asked the Texas State Board of Education to end immediately "holding of public school class in the St. Mary's School building owned by the Catholic Church and located adjacent to St. Mary's Convent, rectory and Catholic church." They also asked the board to rule "that no ecclesiastical robes or religious garb of any type should be worn by public school teachers while teaching" in any of the state's public schools.

State education officials said a hearing on the petition would be held in February.

Dakota school loses state aid

In North Dakota, the state department of public instruction withheld aid from a rural grade school near Raleigh because they charged that it was operated like a parochial school.

Pupils in Leahy School District 54 are transported in buses along with children from St. Gertrude's Roman Catholic High School, they said. During the lunch hour, mass is held in St. Gertrude's Church for the Roman Catholic children from both schools. After classes, religious instruction is given in the high school while buses wait to take the children home.

"With the emphasis placed on religion it is impossible to distinguish your school from a parochial school," LeRoy Swenson of the state education department wrote to the local principal.

Members of the Leahy school board defended the practices, stating that no sectarian religious instruction is given during school hours. The state's assistant attorney general, Helgi Johanneson, supported the view by stating that "parents have a right to demand that their children be allowed to attend religious services during the noon recess, when this does not interfere with the school program or school curriculum."

Supreme Court gets bus case

Citizens of Newtown, Connecticut, had voted in 1958 to provide bus transportation at public expense for parochial school pupils. Connecticut's Supreme Court later upheld the practice, by which 200 pupils are daily transported to St. Rose's elementary school in public-school buses.

This month a group of taxpayers took the case to the U.S. Supreme Court, asking it to end the bus rides. "Expenditure of public money for transportation directly supports a school in wh the teaching of Catholic dogma and d trine is a major aim of the curricul and therefore constitutes support of ligion," the appeal said. It also poin out that providing transportation for E man Catholic children discrimina against those attending other priv schools.

In Colorado, the state attorney g eral advised local school boards t there was "no legal basis" for provid bus service to parochial school childr In Vermont, the State Supreme Co barred payment of tuition funds for c dren attending Roman Catholic h schools. South Burlington, which has high school of its own, had paid tuit for local children at neighboring scho including some which are sectarian.

New York's Association of Second School Principals joined with ot groups in calling for revision of a n state law which requires communities furnish bus service to parochial and p vate schools. The law should be amen to require buses only to the "near such schools and in no case over miles, the principals asked. The is scheduled to go into effect in S tember.

Canadians seek state funds

A government survey of Manitol educational facilities had last year rec mended that "some measure of pu support be given to private and pa chial schools" in the Canadian provin The report added that "in a democra public support of education should extended within reasonable limits schools which represent the prefere of significant minorities." It urged t "no harm come to the public school s tem" and recommended higher sala for public school teachers.

WORSHIPERS IN POLAND
otestant churchgoers in Warsaw at
·vices during recent Christmas season

Last month Manitoba's Roman Cath-
c hierarchy in a pastoral letter read
·oughout the province said, "Public
nds must be made available" to the
urch's parochial schools. The bishops
d the financial position of Roman
tholic schools had "grown precarious."
proximately 7,000 children attend
man Catholic schools in the province.

an American church in Sweden

The Swedish-background Augustana
theran Church is considering estab-
ıment of an English-speaking congre-
ion in Sweden, it was announced this
nth. Need for such a congregation
ses from the fact that more than 5,000 Americans reside in Sweden for business or diplomatic work, Dr. Theodore E. Matson, Augustana's mission director, said.

Dr. Matson was in Sweden this month to discuss the project with Archbishop Gunnar Hultgren, head of the Lutheran Church of Sweden. He planned also to confer with Americans now living in the country. Augustana's executive board had last October instructed the mission board to look into the feasibility of establishing such a church.

The Norwegian-background Evangelical Lutheran Church (now part of The American Lutheran Church) in 1959 established an English-language congregation in Oslo, Norway. The church now has an average Sunday attendance of 300, according to reports.

Poland's churches counted

Eleven Protestant churches in Communist Poland have a total of 223,000 members, a national census revealed. Poland's branch of the Eastern Orthodox Church has 300,000 members. The large majority of the 25 million Poles are members of the Roman Catholic Church.

Among the Protestant groups listed, the Lutheran Church of the Augsburg Confession is largest, with 110,000 members in six dioceses. Next come the Polish National Catholic Church with 50,000 members and the Old Catholic Mariavite Church with 25,000. Also listed were Reformed, Methodist, Baptist, Evangelical and Seventh-Day Adventist churches and a "Community of Examiners of the Bible." The Polish statistical office said there were Jewish and Moslem communities in Poland, but issued no figures for them. It noted that the Jehovah's Witness sect is numerous in the country, but said it is not recognized by the state as a religious body.

German church census set

Religious affiliation of the people of West Germany will be tabulated in a census May 9, the national statistical office announced. Ten major religious groups will be listed. At the last such census in September, 1950, nine groups were recognized. Added has been "Christians without church membership."

Citizens will be asked to identify themselves with one of the following ten groups: Evangelical Church in Germany, evangelical free churches, Roman Catholic, Orthodox, Old Catholic, Christians without church membership, Jews, other national or world religions, freethinkers, and those without any affiliation.

In the 1950 census the population was found to be 50.7 per cent Protestant, 45.2 per cent Roman Catholic and 4.1 per cent in some other category. The continued refugee flight from the strongly Protestant East Zone was expected to add to the Protestant majority in this counting.

Vicar wants union card

Rural clergy in the Church of England can often be counted upon to come up with unusual ideas. The Rev. Lewis Roberts of Peasmarch in Sussex is no exception. Last year he was reprimanded by his bishop for urging Anglican priests to go on strike to protest their "appalling pay." He said he found it impossible to live on his $1,820 salary.

This month Mr. Roberts' parish magazine urged the clergy to form a "trade union" to fight for higher wages. "It is not without significance that the only profession in the country which has no organized body with the functions of a trade union is the clergy," he wrote. "What is good enough for doctors, teachers, bankers and government employees should be good enough for us."

Haiti ousts second bishop

Conflict between Roman Catholics a the regime of President Francois Du lier in the Negro republic of Haiti l flared in November. The governm of the Caribbean country had then ous Archbishop Francois Poirier, who l headed the dominant Roman Cath Church since 1955, deporting him his native France. The prelate v charged with bribing Communist s dents to help overthrow the governm

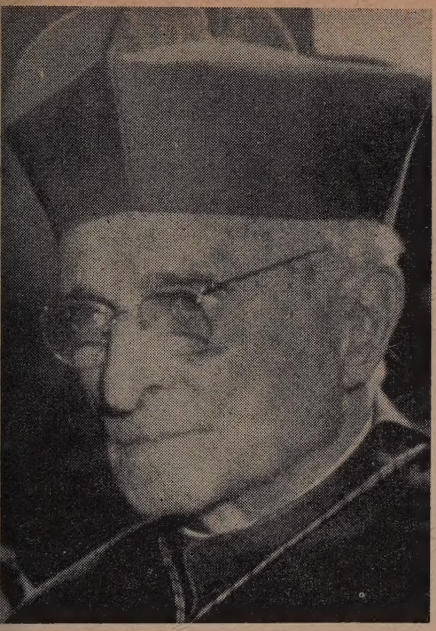
Early this month a new crisis erup when Haiti expelled Bishop Remy Aug tin of Port-au-Prince and four prie The 50-year-old bishop, a native of island, was put on a plane for Pue Rico after having been held by pol for 14 hours. He had been seized wh asleep in bed and was not even p mitted to take with him his dentures.

No reason was announced for the portation of the bishop, except for " curity." He was believed to have be friendly with political foes of the Duval dictatorship. At the same time, the R man Catholic newspaper *La Phalan* was closed down.

The Vatican announced that "all p sons responsible" for the expulsion the two top churchmen had incurr automatic excommunication. The terdict presumably included Presid Duvalier.

Castro challenges church

Relations between Fidel Castro a Cuba's Roman Catholic hierarc showed no sign of improvement. though Castro and a majority of t Cuban people are nominally Rom Catholic, the revolutionary governm has bitterly opposed the church's po tion. Protestant missions had not as been hampered by the Castro regi although anti-American sentiment h



CARDINAL ARTEAGA Y BETANCOURT
A kiss for a dictator?

ıused some missionaries to leave Cuba. The Roman Catholic Church was ac-ısed of "provocative counter-revolu-onary activity" by Premier Castro in a peech just before Christmas. Target of is sharpest attack was 81-year-old Car-nal Manuel Arteaga y Betancourt, shop of Havana. The cardinal paid no tention to misery and injustice during ıe Batista regime, but "gave a Judas ss to the bloody dictator," Castro said. After the Rev. German Lence, a rong supporter of his regime, had been ıspended from the priesthood, Castro arned that "if they (the Roman Cath-ic Church) excommunicate Father ence, they will have to excommunicate e revolutionary government and . . . e people of Cuba." The priest had een a leader of a movement called With the Cross and With the Father-nd," which tried to link the church and the Castro party. The movement did not have approval from the island's Roman Catholic bishops.

Bias bars communicants

Parishioners who had any part in barring a young convert from Judaism from a country club Christmas dance are "no longer welcome to receive Holy Communion" at the Episcopal Church of St. James the Less in Scarsdale, New York, the rector said. The Rev. George French Kempsell, Jr., cited Prayer Book authority in barring "until he has worked out peace with God in his own way" anyone who made or acquiesced to the Scarsdale Country Club's decision. Bishop Horace W. B. Donegan of New York supported the rector's action.

The young man, who had become a member of the church, had been selected as escort by a girl of the congregation who was to make her social debut at the annual Holly Ball. A club committee had then listed him as unacceptable "because he is Jewish."

"If our Lord Jesus Christ had come back to earth in Scarsdale in time for the Holly Ball, he would not have been allowed to escort a young lady of this parish to that dance," Mr. Kempsell said. He urged those responsible to repent and "act as Christians."

Bishop Donegan called discrimination "repugnant," saying that it was the "duty of religious leaders to condemn religious, racial and social prejudices that embitter life and separate mankind."

Rabbi David Greenberg of the Westchester Reform Temple praised the Episcopal priest for "teaching and exemplifying Christianity with uncompromising courage." He said the issue was "racial" rather than religious. "No Jew could have escaped the concentration camp by becoming Christian," he pointed out.

WASHINGTON

By ROBERT VAN DEUSEN

BREAK WITH CUBA

ONE OF President Kennedy's first foreign policy problems was what to do about Cuba. The little neighbor seemed intent on picking a fight with Uncle Sam, with the rest of the world as an audience. Preparation for the threatened U.S. invasion was as realistic as if Castro really believed his wild charges.

It could be amusing, if it were not for the threat of Communist expansion in the western hemisphere. The bearded dictator's play-acting could be a facade behind which Russians are building up to a take-over in Cuba. The U.S. could wake up some morning to find missile bases on its front doorstep, aimed at major American cities.

The Communists are satisfied for the present with making Cuba a base of operations for a campaign of subversion throughout South America. In country after country, Castro partisans are harassing the current regime. The ominous undertones give U.S. relations with Latin American countries a high priority, with Cuba as the immediate problem.

Kennedy's freedom of action in dealing with the situation is limited to some extent by Eisenhower's decision to break diplomatic relations with Cuba. Public reaction to this decisive step was generally favorable. Editorial comment ranged from strong commendation to mild disagreement.

Pros and cons

THE REASON given by Eisenhower i the break was that Castro's insults H been heaped up beyond the point tolerance. His final act in giving all t a skeleton staff at the U.S. Embassy hours to get out of Cuba reached limit of "what the United States in se respect can endure."

Eisenhower offered the President-el the chance to associate himself with t decision. Kennedy declined the offer, th preserving the tradition of each Pre dent's complete autonomy.

Those who praised Eisenhower's acti said that he avoided the pitfall of p mitting the transition of political pow to be a time of delay and indecisi They pointed out that since Kennedy his campaign had urged strong measu against Cuba, the diplomatic ruptu would strengthen his position.

Others doubted the wisdom of Eise hower's action. James Reston in the *N York Times* remarked that "slammi the door" may have made the retiri President feel better, but that it did n necessarily promote U.S. interests, sin Castro evidently wanted the break.

RESTON POINTED out that the dep ture of U.S. diplomatic personnel fr Cuba deprives Washington of a chan of accurate information about what going on inside Cuba. Removal of t consular office makes it difficult for ar Castro Cubans to leave the country a plan for the dictator's eventual downfa

The subtle assumption of a break diplomatic relations is that exchange missions implies approval of the regim The historic basis for such exchange simply the orderly conduct of affairs, wi no moral judgment of the other gover ment but rather a simple determinati of whether it is in actual control.

They all need love

By Marie W. Kleckley

Our story began nine years ago in office of our family doctor. I had t been through a battery of tests and aminations under a specialist, but it s our family doctor who faced me oss the desk and said, "Mrs. Kleckley, find nothing seriously wrong, but it ms that if you and your husband want family you should consider adoption." I do not remember now what he said xt, or what my reply was, or even if was a sunny day or a dreary one. It s a severe blow. We had hoped to ve six little Kleckleys. But we took doctor's advice and began making inquiries at agencies in the area of South Carolina in which we were living.

This was happening at the time young men from our congregations were fighting in Korea. When one of the boys was killed in action, my husband decided to enter the Air Force so that he could be close to the men fighting for us.

We began looking for a baby as soon as we had settled at our first station in Columbus, Ohio, and things looked promising when we were transferred to Ramey Air Force Base in Puerto Rico. There we started our search again. We

ACCORDING TO PLAN, THERE SHOULD HAVE BEEN SIX LITTLE KLECKLEYS. WHEN NATURE DECIDED OTHERWISE, THE KLECKLEYS SOLVED THE PROBLEM BY ADOPTING CHILDREN WHOSE PLACEMENT HAD POSED PROBLEMS TO WELFARE AGENCIES

wanted a boy, possibly with dark hair and eyes (my husband has dark hair and eyes).

My husband talked with several young airmen who were in trouble with local girls, but the girls did not want to give up their babies. We finally gave up trying to find our baby this way.

WE WENT to one of the little towns near the base and hunted until we found the local welfare department office. The case worker was willing to take our application, but told us at the same time that if we wanted a baby the best bet was to find one ourselves.

Since we knew almost no Spanish this didn't sound very encouraging. We went home and wrote letters to agencies in Texas, Louisiana, Virginia—anywhere we could think of. Every answer was the same, "Sorry, we cannot help you." We were at the point of despair.

But then things began to happen. Through Puerto Ricans and long-time residents we began to hear of children who might be placed for adoption. There was Bobby, a six-month-old boy with blue eyes. Then there was Eduardo, a dark-eyed little fellow of 13 months.

In both cases, things didn't work out. Then came Carlos who won our hearts completely but who could not be released by the agency. Then there was the tiny baby boy in the little mountain village—and there were others—but all seem somehow, not for us.

THEN ONE DAY a friend, Juan D suggested that we visit his home in other town. We saw a beautiful girl seven years, who, Juan said, might available for adoption.

We thought about this, but we wanted a baby. However, we drove w Juan and his sister up to the small mo tain town where the girl lived. We r the rest of the family and listened as t all talked in Spanish.

Several times we noticed a little with brown eyes looking at us from hind a door. She was even lovelier th her sister. Somehow we could not er her from our minds, and several wee later we asked Juan about her.

We made more trips up to the hom there was more Spanish conversatio One day as we were leaving, she pick up her shoes and started to the car w us.

That did it. We had wanted a ba but on our next trip up to the mounta we brought Rosita home with us. It w the day before Easter, 1954, and we h our first daughter, age four.

Rosita did not speak a word of En lish, but there was a language that seem to surpass this barrier. Rosita becam Rose Marie, and she has been a joy to since the first day she came.

We were transferred to a base in orgia for the remainder of our time in Air Force. We wanted more chil-en, and went immediately to the unty welfare agency. We were given encouragement even though we were ore interested in a child of two or three ars than in an infant. Our application s number 157 on the waiting list. The ospects were dim.

We talked with lawyers and doctors ck home in South Carolina. We went more agencies. Nothing happened. We re discouraged, but not ready to give .

After his discharge, my husband nt to a mission congregation in Corpus risti, Texas. Within a few months we ok up our search again. Our Lutheran ency accepted our application only be-use we were willing to accept a child other than pure Anglo background. e same was true for the local welfare ency.

After some months of waiting we were led and asked if we would like to ve a two-year-old girl. The child had en placed previously for adoption, but behavior problems had made the cement unsuccessful. Were we in-ested?

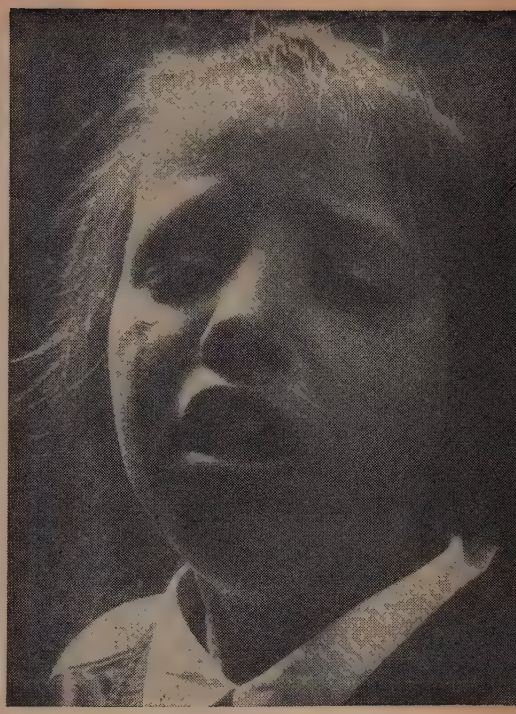
We saw Melody the next day and nted her at once. "Melody needs strict cipline," the case worker said. "Do hesitate to spank her."

We took her advice the first day when lody did not want to take her nap. e next week the case worker came for isit.

"What have you done with Melody?" asked. "She has changed."

"We have spanked her," I said.

There were many spankings during first months. Today Melody still has ind of her own, but she has responded



Each child is a challenge
and each offers joy

to strict discipline and is no longer a problem child.

When we went to the foster home to get Melody, we saw a shy, brown-eyed boy of about four. Within three weeks after Melody came, Mark became our first son. He came from a broken home and had never known security, had never experienced the sense of belonging.

He had been classified as a problem child by the agency because of his insecurity and because his mother was part Indian and part Latin.

He seemed to fit our family perfectly, though his insecurity was evident from the first day. That day he was fine until bedtime came. He stubbornly refused to go to bed. The night was not pleasant, but when Mark realized that we were

not going to leave him he went off to bed.

But Mark did not leave us out of his sight. In Sunday school he had to be able to see us; at home he often looked all through the house to find us.

We thought the problem had been solved after a few months but when we went to visit in South Carolina, and Mark decided to spend the night with his cousin Jimmy, his courage left him when it was time to go to bed and his aunt had to bundle him up at 10 o'clock and bring him to me. "I just wanted to see you, Mama," he said. It's now two years since he came, and only last month did he spend the first night away from home.

OUR YOUNGEST SON, Wayne, came to us through the same local welfare agency that had placed Melody and Mark with us. He too had a problem. He was born with a slight hare lip condition. The lip had been repaired, but even so he had been turned down by several prospective adoptive couples.

But we all wanted a baby, and we all agreed that this chubby six-month-old boy was wonderful in spite of his slightly crooked lip. We found out from discussion with the plastic surgeon that one more operation would make Wayne practically as normal as any other chil we accepted Wayne with happy and a great deal of anticipation.

The three other children could h wait to take him around the neig hood to show him to all their friends, and they all wanted to give his bottle and rock him to sleep. after more than a year, the three children still fight for Wayne's atte and we all love him as much as if he a perfect baby. The second oper will be done soon, and Wayne's pro will be erased.

EACH OF THE CHILDREN has pres some special challenge to us, and ha not accepted the challenge we migh today be one of those numbers o waiting list in some agency. Each presented a challenge; each child bro us joy and pleasure—along with problems.

We have never for a moment regr our decision to adopt any one of four, even though each one has beer ferent from the child we first though wanted to adopt. But why wait year a blue-eyed baby girl when a brown- boy of four (or a girl of three) can you just as much happiness, and it to you more quickly?

✠

WE SOMETIMES HEAR people say, "Well, I can take it," about a grim experience that has befallen them in life. It sounds brave, and it is brave. But it is not the truly Christian response. A Christian doesn't simply try to take it, but to transform it—whatever that "it" may be. Yonder is an oyster lying placidly on the floor of the sea. A grain of sand, swept along by the tides, becomes embedded in the oyster's soft and sensitive tissues. At first it tries to rid itself of that irritating foreign body. When this proves impossible, instead of getting merely irritated or frustrated, or muttering in oyster-language, "I can take it," the oyster does something creative about it instead. It turns an irritation into an irridescent pearl of great price. That, on the lowly level of the mollusk, is the Christian response.—JOHN W. RILLING in *Have a Good Day!* (Muhlenberg)

Water out of dry land . . . crops out of barren fields . . . organization out of chaos . . . hope out of despair

Meet the Need of Man

CHRISTIAN CONGREGATIONS, and their ops, are being rescued in northeast azil by imaginative agricultural projects onsored by the Protestant churches of United States and other countries.

A few years ago men, women and n-agers in Ceara State deserted their ought-stricken, unproductive farms and re drifting into lives of destitution in y slums, where they begged on street rners, or turned to crime and prostitu-n.

Today, strengthened by Christian faith l help, much of it from *One Great Hour of Sharing* funds, CROP, and *Share Our Surplus* foods, a thousand of them have formed into an enthusiastic, energetic band of workers, and are beginning to achieve decent livings despite what once seemed hopeless conditions.

BRAZIL IS BIG. Covering half a continent, it contains forty per cent of the population of South America.

Human need is everywhere in Brazil, but is most glaring in the northeast "bulge" country, called the largest underdeveloped area in South America. Here

live a third of the country's sixty-six million citizens, most of them at a bare subsistence level. At least fifty per cent, and in some sections as high as seventy to ninety per cent of them are illiterate.

Disaster seems to be a built-in feature of the eight-state "bulge." Drought perennially tortures some parts, while in others lengthy dry periods are counterpointed by sudden, ravaging floods.

In the bulge, essentially an agricultural area, only the most primitive possible farming methods are employed. Even the ox-drawn plow is a little known, modern innovation.

In 1958, one of the most severe droughts on record reduced two million people in the northeast to literal starvation. Infant mortality, normally 300 per 1,000 births, rose to a tragic 560 per thousand.

PROTESTANT churches, through the cooperative overseas relief agency of Church World Service, had already been sending some surplus food and cash to Brazil. In this emergency contributions of money were increased to $30,000, with an additional $16,000 from the World Council of Churches Department of Interchurch Aid. Thousands of lives were saved. But more than emergency aid was needed.

The Rev. William Moseley of the North Brazil Mission of the Presbyterian Church (U.S.), stationed in Ceara State, felt that future droughts need not crush his people as this one had. He purchased and distributed food to meet immediate needs, but invested some of the Church World Service funds in second-hand pumps, pipe, and selected seeds. Then he called together leaders of the 115 families he served, and proposed that they join in a "community work project" on a tract of land along the Choro River.

TOGETHER THEY DISCUSSED what m
be done first. It was obvious—sec
water. In the dry river bed at the e
of the chosen site they dug a well.

Then they divided into groups, e
assigned to a specific task. One gr
dug a series of irrigation ditches to ca
the newly-found water. Another set ab
clearing the *mata* (scrubby brush
small trees) to prepare land for planti

Others mixed water and clay to m
crude bricks. When the bricks were dc
earthen ovens were built to burn the *m*
turning it into coke to be sold on
market in Fortaleza, capital of Ce
State.

Using the seed purchased with Chu
World Service funds, corn and rice w
planted, while a few families were gi
tomato plants and fruit trees to care f

FRONTIER BRAZIL
Community action is just starting

During the period of waiting until the ops matured, the people lived on food om America's churches, and on supplies ught from the sale of coke. They ared more land, made more bricks and ilt more ovens while tending the grow- rice and corn. And they spent much the time in learning.

They discovered that they had many ends and helpers throughout the world. ven though Ceara has an inadequate ad net and no navigable rivers, the urch agency could make available to e Brazilian farmers the counsel of ghly trained experts. Men working for e big international organizations could ll the farmers how other people lived. Advised by Dr. George Barr, a spec- list of the United Nations Food and griculture Organization, by agronomists th the ICA Point Four program, and her available experts contacted by Mr. oseley, they began to see the value of mmunity action, and to realize what igation and other simple agricultural chniques could do for them.

THE HARVEST, bigger and better than ey had seen in years, inspired them to rther community activity.

A small school building was construc- d, where primary classes for younger ildren and afternoon sessions for older es are now held. An athletic field was ared, and games organized. Near the hool a building was erected to house community center, and to store crops. also afforded living space for the family the *gerente*, a respected Brazilian ristian who directs the project's ac- ities and helps to conduct worship rvices.

Today a thousand people, all *crentes* elievers) are involved in the agricul- ral project. They are branching out to new activities, too. For example, 25 families have cleared another tract of land and are concentrating on growing a high grade of cotton. Eventually the land on which these projects are developed will be turned over to individual families.

This Christian inspiration, plus training in simple agricultural techniques, has brought these formerly bitter, poverty-stricken farmers together with a genuine sense of community.

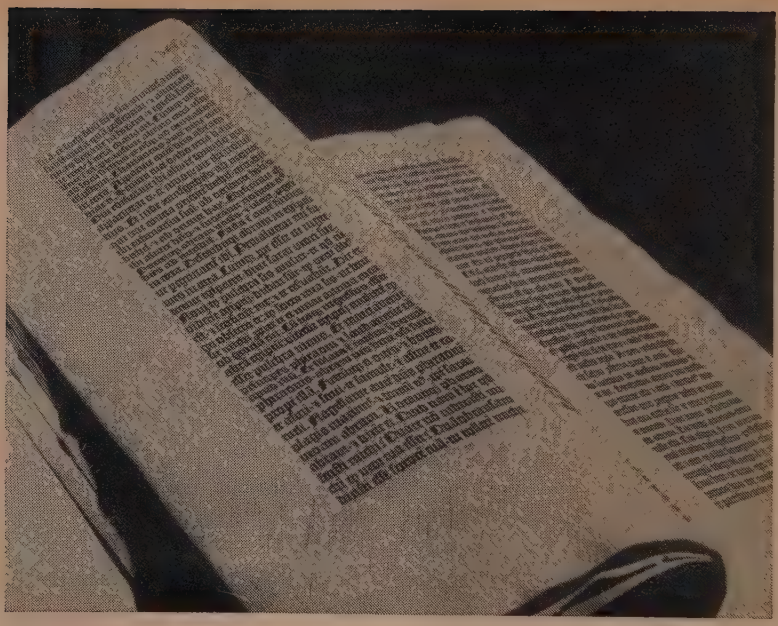
In the past, droughts have wiped out months and years of missionary labor as congregations scattered. Today both crops and congregations have a chance of survival.

A SIMILAR PROJECT, supported by World Council of Churches funds, is being launched in the State of Rio Grande do Norte. A team of missionaries—a minister and an agronomist—are inaugurating a land development plan under a "pay-as-you-prosper" system in the Acu River Valley. Invested funds are returned to help other families.

Using United Nations and United States technical assistance, it is hoped a foundation herd of beef cattle can be established in northeast Brazil, to add more protein to the average diet. This project will be in consultation with the Heifer Project related to Church World Service.

Projects like these are not, of course, the total answer to Brazil's problems of drought, flood and poverty. Food production is far below the needs, and is not keeping up with population growth. The government has, as yet, made no all-out effort to tackle the problem.

But the Christian churches are offering hope and help, backed up with practical illustrations of hope being fulfilled. They are trying, in the words of Mr. Moseley, "to meet the need of the whole man in all the circumstances of life."



Written by Human Hands

By Eberhard Mueller

Anybody who approaches the Bible with an unbiased mind knows that it is not a book that fell from heaven. It is a book written by human hands.

The Bible was written in the thought forms of a particular time. The men who wrote it were confined to the ancient conception of the universe, according to which the earth was the center of the world around which the sun revolved in the vault of heaven. This and other scientific conceptions of the age in which the Bible was written have in the course of time proved to be human and tra tory.

Large parts of the Bible are accou of historical events. These events w experienced by men, stored in hum memories, retold by men, and writ down by men. The abilities of these m were not of divine perfection. None the biblical writers makes this claim c cerning his work. There are differ accounts of many of the events in Bible and they differ from one anot in many details. It is clear that th differences were brought about by

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ifference in human ability to observe nd remember.

In one part of the Bible, the so-called entateuch, various accounts are woven ogether. This sometimes resulted in cer- in discrepancies, particularly at the oints where they were joined together. popular example, which was formerly sed very frequently in the propaganda f the freethinkers, is the question of here Cain, the son of Adam, got his ife. Her existence is unexplainable on ne basis of the preceding chapters (Gen. :17).

In the New Testament the four gospel ccounts are not interwoven. They are laced beside one another as separate ooks, even though they are particularly ependent upon one another. The ancient hurch started with the correct assump- on that the circumstance that there are number of accounts of the same event, ven though they may differ in details, oes not call in question the reliability f the whole record, but on the contrary nhances it. In any case, when it did this was taking into account the human im- erfection of these reports.

A number of biblical narratives, like ne Book of Job, for example, are not ntended to be historical reports; their urpose is, rather, to drive home to the eader in poetic, narrative form certain xperiences of faith or even theological nsights of the narrator.

There are other parts of the Bible in hich the purpose of the author is not nmediately apparent, and here we must nquire whether the narrator wished to et forth an historical happening or a arabolical story. Thus, for example, here has been much controversy over ne literary character of the Book of onah.

The historical background of all parts of the Bible is therefore not established. There are even passages in the Bible in which it is clear that the biblical writers diluted the purity of the biblical faith in God with pagan ideas and customs and mixed the passion of their despair even in their prayers (e.g., Psalm 137).

Finally, we do not possess the original author's manuscript of a single book of the Bible. Even the oldest manuscripts of the Bible are copies that differ from one another in many small details. This is the case especially in passages more difficult to understand, where the copyists attempted to make the text more intelligible. It is true that the comparative study of languages, which is a part of biblical scholarship, has in most cases restored the original text with considerable certainty; but we do not have a perfect reproduction of the biblical writings.

These facts make it clear that the doctrine of the so-called verbal inspiration of the Holy Scriptures does not accord with reality. This doctrine asserts that the Bible is the Word of God in the sense that God himself dictated the text of the biblical writings and eliminated all human faults and errors. Even though this doctrine of inspiration contradicts the view which the biblical writers themselves had of their own writings, it has repeatedly been championed, even within the church.

But this doctrine not only contradicts the biblical facts; it is also at variance with the spirit of the Christian faith. One of the fundamental convictions of Christianity is that God, although he is omnipotent, does not eliminate the human being, does not bypass man's personality and destroy his independence by

turning him into a will-less instrument of his sovereign will.

The Christian faith lives in the conviction that God acts in history through men who are imperfect and sinful but yet men who have been led to faith by the Spirit of God. Thus it is also not the teaching of the Christian church that the work of the Holy Spirit extinguishes all human characteristics and imperfections, but rather that, as Luther's Catechism says, he "calls, gathers, enlightens, and sanctifies" us men and preserves us "in union with Christ in the one true faith."

In the Christian view the revelation of God in this world does not appear in a collection of timeless divine communications and decrees, which man can then utilize as a "God between the covers of a book," exploit like an infallible medicine cabinet, or consult section by section like an eternally valid statute book. No, God reveals himself in the history of living men, and only he who meets this history as a living man can recognize in and behind this human history the history of the divine revelation.

THE DOCTRINE OF verbal inspiration has had disastrous consequences in the Christian church. Above all, it has jeopardized the meaning and importance of the Holy Scriptures for the faith and life of the church.

Since many of the discrepancies in the Bible were, quite naturally, familiar to the advocates of this doctrine, they got around the difficulty by employing the so-called allegorical interpretation of the Scriptures. Using this method, they sought for a secret, supposedly "spiritual" meaning behind the actual meaning of the words, even where this meaning was not at all intended by the writers themselves.

The consequence was that the interpreters of the Bible did not feel that they were bound to the actual meaning of the writings, but simply read into them what they were trying to prove at the time. Thus it is true that, ostensibly, great reverence was paid to the Bible. It was placed upon silken altar covers and revered as a divine book.

But in reality, precisely through the ostensible honor that was given to it, it was often deprived of its real effect and importance. This allegorical interpretation, which was indispensable to the doctrine of verbal inspiration, did not subject itself humbly to the word of the Holy Scriptures, as it imagined. It buried the Bible in a nimbus of divinity and more and more it stamped upon it the mind of its interpreters.

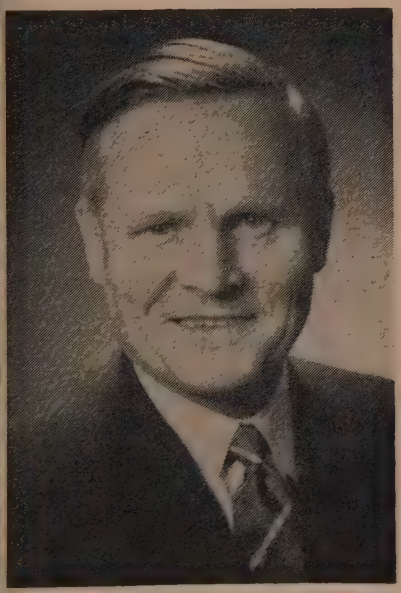
IN THE FINAL ANALYSIS, only when the human side of the Bible is faced and taken seriously can the Bible also make its divine meaning effectual. But how are we to perceive the divine meaning in the human form? Perhaps an illustration may help us to find an answer to the question.

Occasionally over the radio we hear some important speech or communication which is of decisive importance for the destiny of our country or for our personal life. We are not hearing the speaker talk directly to us, and the transmission of his words is seldom so perfect that we cannot tell the difference between this and an address made to us directly; perhaps the receiver is not free of static or properly adjusted, so that all kinds of other voices keep interfering. There may be atmospheric disturbances that impair the clarity of reception. In short, interference and fading may play havoc with the wave lengths.

Under such conditions there may be

dio listeners who would prefer not to :en at all. But there are some situa- ns in which all this makes little differ- ce to us. Then only one thing seems portant to us, and that is to learn in e way or another what this fateful mmunication has to say to us. The onger this desire is, the more will we get the disturbances as we listen.

So it is with those who seriously want hear in the Bible the words that prom- to give them a message about the :aning, the destiny, and the purpose of their life. They will not be much troubled when scholars point out that there are many breaks and faults in the transmission of the divine speech and action. The only important thing for them will be the passionate desire to learn whether it is God who is speaking here and what he is saying.



DR. EBERHARD MUELLER, 54, is director of the Evangelical Academy in Bad Boll, Germany. Born in Stuttgart, he studied theology and philosophy in Tuebingen, Erlangen and Berlin, was a chaplain at the University of Tuebingen and an army chaplain during World War II. He has been directing the church-related institute at Bad Boll since the end of World War II.

IN THIS ILLUSTRATION we have described the first conclusion we must arrive at when we ask the question as to how far the Bible is the Word of God according to the teaching of the church. One who prefers to express himself very precisely might perhaps say that the Bible is not God's immediate Word, but rather a human rendering of it; men like Isaiah and Jeremiah reproduce in human words what God has revealed to them.

Historical writers give an account of the events and effects produced by the divine Word in individual men and a whole nation. The evangelists, Matthew, Mark, Luke, and John, give an account of the Word of God which they had "seen and heard" (I John 1:1) in Jesus Christ, whom they called the "Word of God made flesh."

Letter writers in the time of the apostles set down in writing the Word of God which they drew from their encounter with Christ and which, in their preaching, became the Word of God to the people of their time.

Therefore, according to the Christian view, the Bible is a human reproduction of divine revelation, imperfect, as is everything human, and yet, despite this imperfection, widely recognized in human hearts as the Word through which God makes known his will to men, shows them his way, and rescues their souls from a thousand fears.

To be continued next week

Give Others a Chan

Any "event" in the life of a congregat can set off a crisis. Personalities cla resentments blossom. It takes mature derstanding to restore a peaceful balan

By Gordon T. Brown

"We must begin to love in order that we may not fall ill, and must fall ill if we cannot love." This is one of the basic statements made by Sigmund Freud, who laid the foundation for much of what we know today as psychoanalysis, on the interdependency of emotional and physical stability.

The interdependency goes beyond the health of the individual. Disturbed emotional relationships exact an appalling toll on parish life. A great many issues, big and small, can affect and hamper the work of the church—from frictions over the music program to a power struggle for control of the church council or attempts at self-glorification masquerading as an expression of the love of God.

This seems a paradox. In church we claim a kinship with Christ and base our faith on trust in God's love. And yet so much of our collective and individual action is far removed from an expression of love. The reason can probably be found in the fact that the church membership is made up of people each of whom has his own personality traits, contributes his individual intellectual and emotional assets and liabilities to the total.

In most instances you can obse three different basic personality terns. There is, first of all, Mrs. A. is mainly concerned with herself. considers the people living with around her as objects she needs to se her own requirements. Because s totally concerned with herself, she c not stop to think at what other pec might need or desire. Her needs and sires guide her attitudes. For her, ot people are there to be manipulated cording to her wishes.

Different from Mrs. A. is Mrs. B. might call her a "carry-over personali

people she meets become important her because they "remind her" of ople she lived with in the past—mother, ner, brother, sister, teacher. And so previous feelings toward the people lived with in the past are being transred to her present-day associates. In ect her past relationships still control relationships today. There has been development toward a more mature derstanding of life in a community.

Maturity, on the other hand, is the aracteristic of Mrs. C's personality. hen she looks at somebody else, she es not appraise the qualities of the her individual in terms of her own eds, nor does she look back to her vn past to fit the other individual into pre-existing experience. She can perive the rights and needs of the other dividual, and therefore the relationship based on mutual respect and underanding.

The three ladies have established their rsonality patterns long ago, when they ere children, living with their respective milies. Here is where they developed eir attitudes toward their parents, their rothers and sisters, teachers and friends. he methods they learned in order to

get along at home became the methods they now use to get along with others. It's all been decided long ago.

YOU MIGHT therefore expect that the relationship developing in a parish will reflect the attitudes, feeling and behavior patterns formed by the individual members during their infancy and youth. Of course, target Number One in this respect is the pastor. A great many people may look to him in the same distorted light in which they many years ago looked to their fathers.

George Grouch could not get along with his father and has been taking it out on the pastor ever since.

Mary Mope's parents refused to permit her to grow up and achieve independence. Now that they are gone, she clings to the pastor for direction whenever she must face a decision.

Similarly, relationships with fellow parishioners resemble those established in former years with brothers and sisters. Gladys Gripe was convinced that her mother preferred her younger sister. For years she has expressed the smoldering resentment in her fiercely competitive activities in the women's auxiliaries.

The destructive force of such inappro-

priate feelings and behavior is crippling to many parishes. When this is the case, the pastor's lot becomes immeasureably more difficult. To withstand such pressures requires of him a singularly mature personality of sound and durable quality. His strong command of attention, his sensitivity and encouragement, and his genuine care and concern are stabilizing requisites during times of stress.

THE EVENT of the arrival of the new hymnals is an example of stress in the church. At this time typical patterns of reaction to stress may be noted.

Some parishioners act dependently, pleading for a return to the old familiar settings.

Some act aggressively, attacking the pastor as a scapegoat.

Some withdraw from the anxiety by not attending church and refusing to participate.

Still others act passively, going along sullenly with the change.

How does the mature pastor meet such challenges? He meets them with firmness of decision, by sympathetic listening and understanding and by constructive action such as explanations of the necessity for change and scheduling of special services designed to help his parishioners m the necessary adjustments.

PROVIDED APPROPRIATE leadership, healing influences of the church gr can be considerable. In the stable par one can find a sense of status, belongi and protection from real or imagi threats. As interests and ideals shared, the individual finds fellows with the group.

There are opportunities for channelli emotional drives into creative expressi One person may find meaning by acti in the drama group, another by writi the church paper, and still another working in the library.

All these and many more offer chance to serve appropriately. In such setting group symbolism enriches em tional life and strengthens and nurtur the "we-relationship" of the group.

But the most important relationship that of the parishioner and the past where person confronts person. There available the enriching opportunity being accepted completely, just as one i Here one may find his courage to liv and the immature person may discov that his self has worth.

In these relationships of love and a ceptance may dawn the healing each i dividual needs. Aloneness, despair, an estrangement are overcome by reunio as one participates with one's self, wit others, and with God.

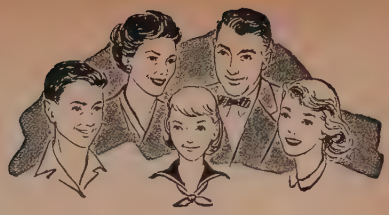
THIS IS TO CARE and be cared for. I is to mean something to others, to r spond and to gain response in persona encounter with others.

Healing is participation and partner ship. Worthship is worship. Wholenes is holiness. "We must begin to love i order that we may not fall ill."

St. Paul summed it all up in the on statement, "Perfect love casteth out fear."

FIVE MAKE A FAMILY

Politics . . . Politics . . .



"LAST NIGHT we had our inaugural ball," Karen said at breakfast. She was drizzling honey over cereal. She's read that honey gives energy.

"Inaugural ball?" I teased. "I didn't know you'd been invited."

"We had Luther League meeting, you know. And while we had our drinks and snacks after the program, Bill Engers mentioned the inaugural ball. His uncle is in a job in Washington and goes to all the inaugural celebrations. Suddenly we found ourselves arguing about the elections and the presidency. We almost had an inaugural brawl, not ball."

"That's an easy argument to become involved in," I said, ungrammatically. "Any blows struck?"

"Not that bad!" Karen laughed. "But it's funny how interested the Luther Leaguers are in politics and international affairs this winter."

"MAYBE THAT is because you are all growing up. You are developing your own ideas and taking sides on issues. That's good."

"Soon I'll be able to vote," Karen announced proudly. Some privileges seem so grown-up to her, and voting is one of them.

"You can't vote for years and years," Pete scoffed. He'd eaten breakfast for three while Karen mooned over her cereal.

"Not *that* long," Karen corrected Pete in her big-sister tone.

"And anyway," Karen continued, "I'm preparing to be an informed voter. I listen to TV political discussions. I read the political news in the papers. Why . . . during the November elections I even read the Citizen Voter's Handbook that listed all the state and local candidates and their qualifications."

"You know so much," Pete sneered, "so tell me . . . who were the candidates for Municipal Court?"

"Uh . . . Uh . . . I can't remember. Election Day was so long ago."

"I remember!" Pete yelled. "Lawrence and Fughetti. Ha ha! Which was elected?"

KAREN LOOKED abashed. "Well . . . I did know at election time who won election to Municipal Court. But presidential candidates and U.S. senators and such . . . they seemed so important. They pushed the little men into the back of my mind."

"Little men!" Dan exploded. He came into the kitchen to say he was off to work. "Judge Lawrence and Judge Fughetti have long and honorable records. They're *big* men in our area. They're some of the men who conduct our government. They and the state senators and state assemblymen and local politicians. They are *us* . . . responsible to the city, the state, and the nation."

"It takes a lot of *good little* men to enable a *big* man like the president to function well and be a good leader." I added my two-cents' worth. "A president is only as good or as powerful as the elected and appointed office holders who are behind him."

"Can the lecture, Mom," Pete said. "We know you belong to the League of Women Voters."

"I'm going to belong to that group when I've started on my career," Karen announced. This did not surprise me. Karen *is* interested in politics, even though Pete seemed to show her up this morning.

"I NEVER did vote in the elections," Sue said, inserting herself into the conversation.

"You . . . vote! You're just a baby!" Pete laughed. Then seeing Sue's hurt look, he continued in a gentler tone, "How could you vote?"

"Our class went to see a voting machine and booth at the Board of Elections," Sue said importantly. "We learned how people vote and how they must register when they are old enough to vote. But they didn't let us vote on the machine," she added regretfully.

Dan patted Sue's shoulder. "There's plenty of time for voting. Let's see . . . about three presidential elections from now, you'll be a voter."

"How will I ever learn who to vote for?" Sue persisted.

"Oh, that comes naturally," Karen laughed.

"You're not listening!" Sue turned to me. "How can I learn who is best for president when you and dad argued *for* both men and against both men and when sometimes you wished a third man were running? That's the way you talked all fall before the election!"

"How'd we get on to the subject of the election?" Pete wondered. "That's old stuff. Karen was talking about the inaugural ball."

"Ball . . . Brawl . . ." Karen said. "I was impressed that some of the gang at Luther League last night are still so hopped up over the elections. I can s arguing about Nixon and Kennedy befc Nov. 8. But now it's 1961, the pre dent's been elected, it's inaugural tim Why keep up the argument?"

"Probably the arguments are mc boisterous this year because of the cl count and the question of the electo vote," Dan said.

"Does it matter who is president Karen asked thoughtfully.

DAN ANSWERED just as thoughtfull "Not if he is a good man. Not if v support him in decisions that are we taken and make our opinions known decisions that are ill-advised. A pre dent cannot reflect the will of the peop unless he knows what our will is."

"But . . . gee, Dad . . . we can't ev talk to the president!" Pete said.

"No need for that," Dan answere "We have our elected representativ who do talk with him or with his t government men. We've U.S. Congres men and state senators and assemblyme and governors and mayors and judg and . . ."

"Like Judge Fughetti and Senat Gronstead and . . ." Pete named tw men who had been elected.

"Sure," Dan agreed. "Ideas pass u and down the pyramid of good goverr ment. It's only in unfortunate countrie that ideas go no place but *down* . . down from the rulers to the people." He looked at the kitchen clock. "Th family and its politics . . . politics. No I'll be late for work . . ."

"You never did tell me whom yo voted for, Mother," Sue said after Da rushed to the garage.

I squeezed her shoulder as I passe behind her to get the coffee pot. "Honey didn't they tell you at the Board of Elec tions? In this country it's a secret ballot.

ARE YOU CONVERTED?

HAVE YOU noticed how some words njoy a sort of Jekyll and Hyde exist-nce? Set them into one context and they ll off our tongue glibly, feeling as miliar and comfortable to us as an old orts jacket. Switch them over into nother area of conversation and they are e a stiffly starched collar or an overly ght girdle.

Take the word *conversion,* or one of many forms, for example.

Everybody is forever *converting* some-ing or other. It's financially profitable ese days to *convert* E bonds to H bonds. e fellow with a growing family talks out the conversion of his garage to an tra bedroom. Thrifty housewives ply edle and thread to *convert* last year's sses to this year's fashion.

And the geniuses of the advertising rld are selling the public on the notion t a convertible is really a sex symbol. e? "Conversion," "convert," and "con-tible" are really just vehicles for talk-; about the simple things of life.

BUT, wait a minute—not so fast! Let neone talk about a "conversion exper-ce," or meet the penetrating gaze of fellow who jabs at you, "Have you n converted?" and some people get hot under the collar.

This kind of talk may have been all-ht for great-grandma, but too often it barrasses the modern would-be so-sticate. Conversion as the church uses word isn't generally a part of the ktail party or back-yard talk so many us engage in.

But conversion is the church's purpose. fact you might say that it is because of conversion that the church exists and the church exists to do more converting. Entrusted with the responsibility to be the voice of God in the world, the church aims its "loudspeakers" at all men so that hearing they might become "turned around" and so believe.

That's what the word "conversion" means, a "turning around," a "going in the opposite direction." Because God spoke to a handful of men and women, these were converted. In turn these spoke to others and where the Spirit of God "got through" to them the circles of conversion expanded wider and wider thus producing the church as we know it.

SINCE THIS WORD means a "turning around," it would suggest that the old pattern of life (that is, before one has heard the compelling voice of God to be different) is discarded in favor of the new. Old habits, old ideas, where these are unfriendly or in opposition to the Word of God, are cast off and as a result of conversion a person becomes a new man in Christ. That's why St. Paul could say, "I live; yet not I, it is Christ who lives in me."

Speaking of St. Paul calls to mind one of the great conversions of the church. Here was a man who was determined to wipe out a small band of followers of Jesus. He was a fanatic almost like the Nazi gangsters who attempted to wipe out the Jews. If ever the infant church had an enemy it was Saul of Tarsus.

Then one day as he journeyed to yet another city to destroy more Christians, the hand of God struck him. The dramatic story of his blinding is recorded

at three places in the book of Acts (9: 1-22, 22:3-21, and 26:9-20). Saul the persecutor became Paul the apostle. Through him, perhaps more than through anyone else, the church grew.

THE CHURCH makes a special point of setting apart a day to commemorate the Conversion of St. Paul. No one can say with certainty why January 25 was selected as the date, although there is some opinion that it was on this date that his "relics" were transferred to the great church of St. Paul in Rome. The important thing is that on this day the church holds up to our minds and hearts the great apostle to the Gentiles, and calls particular attention to his conversion.

Obviously, at least from the account appointed for the Epistle for the Day, the conversion experience of Paul was miraculous. This probably doesn't excite us too greatly. The age of miracles, many seem to say, is over. Yet there are a lot of people who, if probed deeply to the very marrow of their thinking or subconcious desire, are still expecting a similar kind of happening in their lives. Somehow a lot of people have the notion that one can be sure only if something miraculous takes place.

A LOT OF US are, or try to be, faithful members of the church, perhaps because it's the thing to do or because our parents insisted that we be confirmed in our youth. We go through the forms of church membership, and, as we say, "try to live a Christian life," but something is missing. I suspect that what a lot of people are looking for is some sort of miraculous or mystical experience. Unless or until we get it, we haven't quite made the grade, or so we think.

But consider what the effect of such an experience could be (and mind you, I still believe that such moments can and do yet occur). True, if such a mom did occur for us it would be a powerf exciting and compelling experience. H many people caught up in such an e would dare to deny it or ignore it. would be the "proof" so many people looking for. Like the Jews who stoo the cross, these say: "Come down we will believe."

FOR MOST OF US however there is to suggest what we would regard as raculous. No bells, no lights, no an Still there is for us, just as much as t was for Paul, a moment of convers The Epistle for the Day of his conver (Acts 9:1-22) ends with the words: ' Saul went from strength to strength, ducing to confusion the Jews who l at Damascus by proving beyond d that this Man is Christ." (J. B. Phil *The Young Church in Action*)

That's the kind of conversion we perience. The Word of God is annou within our hearing. Its compelling mands strike us with the same frigh ing blindness that hit Paul on the mascus road. Either we stumble in darkness and go groping about in selfish narrow way or we allow Go turn us about and set us in the direc that leads to him.

It is significant that we should m St. Paul's conversion in the days that cede the beginning of Lent. The p tential "forty days" are a time for templation on the passion and sacr of Christ. By "thinking on these thi we allow God to "turn us about." setting up a Day of Conversion ju little bit before Ash Wednesday we take a running start on Lent. The is set into focus and hearts and m disposed to that moment when by power of God we are *converted* to

—EDGAR S. BROWN,

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

:hool dances

QUESTION: Are school dances for chil-en who are under fourteen years of e advisable or not?

REPLY: Everyone of us wants young people to have good times, good education, and a good future. But these three do not always harmonize. Teenagers are not all alike. Some are ready to rush into dating and dances headlong and neglect education, whereas others have their feet on the ground and put first things first. Some need protection much more than others.

But, all things considered, it would be better if we did not have dances and the encouragement of dating and going steady for the junior high age. Earlier pairing off, dances, and steady company tend to encourage sex indulgence, intimacy and lead to early marriages, which result in a very high rate of divorces. Young people need social experience, but it should be in groups, not in pairs.

ıke-up

QUESTION: Peggy, fifteen, wants to lipstick—and in an extreme way. I her making up like a rank-and-file ldling.

REPLY: Make-up in itself is not a noral issue. The girl's desire may eem a little premature, but, on the ther hand, it indicates that her femininity is developing in a normal emotional way. She wants to make herself attractive to both sexes. She desires to do as her young set are doing.

Rather than opposing the girl you had better provide her some guidance as to the how, what, and when. This has to do with the whole realm of dress and appearance. Young people must somehow learn to discriminate between the tawdry and extreme, on the one hand, and the dull or shabby, on the other. They need help at this point, and who can better help a girl than her mother? But in all that is done a young person's individuality is not to be squelched. It is to be guided to its best wholesome expression.

Home influences

QUESTION: For some time we have had co-operative family devotions after our evening meal. This is well-received by the children, and they seem to enjoy taking part. What else creates a Christian atmosphere in the home?

REPLY: 1) If fathers and mothers will strive to be genuinely Christian in thought, word, and act, the real thing will be communicated to the children. 2) Firm, fair, friendly attitudes, adjusted to Christian ideals, will pay off. 3) Be regular at church services, cooperate with the congregation, and help to do the church's work. 4) Give Bible instruction in the home, and add missionary stories and the biographies of great Christians. 5) Assist children in preparing church school lessons. 6) Be ready to discuss the worries of older children with them. 7) Enter into the children's lives as freely as possible, but avoid interfering with what is their own sphere. 8) Always speak favorably of the church, its work, and its leaders.

BOOKS

REED IN REVISED VERSION

The Lutheran Liturgy. Revised Edition. By Luther D. Reed. Muhlenberg Press. 821 pages. $9.75.

This is an amazing book. In the first place, it is the work of a fine scholar. The very brevity of the introductory historical material bears witness that Dr. Reed is enough the master of his sources to make these chapters serve his purpose. The glossary of liturgical and musical terms is excellent, the bibliography a treasure, and the footnotes as interesting and helpful as the text.

In the second place, this is a practical book. The Lutheran Liturgy of 1958 is reproduced a section at a time, with ample indication of its historical origins, the route by which the section came into the Liturgy, its relationship to the whole, and simple suggestions to the pastor, choir, organist, and people for its appropriate use. No less helpful to pastor and layman alike is the brief explanation of the history and meaning which lies behind the Introit, Collect, Lessons, and Gradual for each Sunday. Those with special liturgical interests will be pleased to find a comparison of the Roman, Lutheran, and Episcopal liturgies, and the complete text of the Liturgy of St. John Chrysostom.

This revised edition is worth having, even for those who own the 1947 edition. This is primarily because it deals with the Common Liturgy of 1958, rather than the Common Service of 1917, but also because there have been improvements in literary style, because recent liturgical thought is reflected, and because the type is better spaced and abbreviations spelled out. The background chapter on the Common Liturgy of 1958 is completely new, of course, and is warmly done, and of great interest.

Some readers may feel that this book represents a fitting monument to an age which is closing. It represents the open-minded investigation and generations of patient refinement which have given us a noble liturgy and an excellent hymnal. But we stand at the birth of a new age and over the horizon are times of turmoil for the church. Liturgical changes will come, by necessity, and many of them will be radical and some a long night away from the beauty of the Common Liturgy. And decades hence some of us will look back at this book and sigh for what is past. We will do far better in those days if we have to follow the principles and to emulate the patient openness which allowed the author and his fellow workmen to weave past tradition and present need to God's glory.

Ithaca, N. Y. JOHN VANNORSDALL

BRUNNER ON THE CREED

I Believe in the Living God. By Emil Brunner. Westminster Press. 160 pages. $3.

These sermons on the Apostles' Creed by Emil Brunner were first delivered during World War II in Zurich. This means several things:

1) These are *war* sermons, spoken at a time of uncertainty, perplexity, and even terror. References to passing events of the day have been removed, but the sense of urgency remains. The war crisis is over, but the uncertainty and anxiety of a world not yet at peace lingers on.

2) These are *crisis theology* sermons. The man Brunner addresses is not the merely curious individual who would like to know a bit more about the creed, but the concerned man of today who feels guilt, doubts, is aware that he is under sentence of death. To such a man the creed becomes relevant and brings him into a living encounter with God the Father, Son and Holy Spirit. The result of this encounter is not a Q.E.D. proving that there is a God at all, but a commitment to living the Christian life.

3) These are *Continental* sermons. There isn't a "usable" illustration in the entire collection, nor a handy three-point outline

hat can be pressed into sermonic service. But what is better, the reader feels that he is being addressed by a wise teacher who doesn't mind our petulant, troubled questions, and patiently answers them.

4) These are *translated* sermons. In the early parts of the book the translator is a bit self-conscious, but as he warms to his task this defect disappears.

A pastor preparing a Lenten series on the creed will find mental stimulus (but no outlines!) and a layman seeking to deepen his faith will find helpful guidance and penetrating insight here. JOHN W. RILLING
Springfield, Ohio

THE BIG QUESTIONS

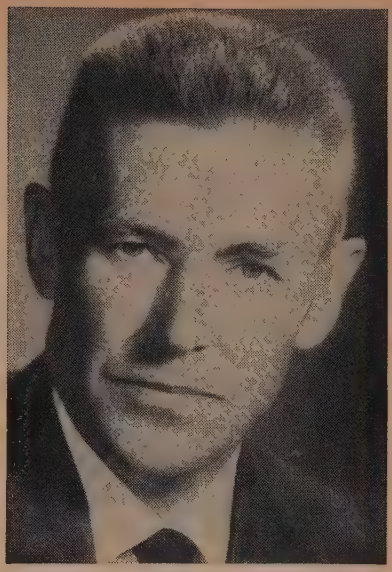
Beginning and End of the World. By Martin Heinecken. Muhlenberg Press. $1.

This little book (in the Fortress Series) proves that it is possible to present a difficult biblical and metaphysical subject in understandable language without sacrificing quality or depth. Dr. Heinecken introduces the reader immediately to some perennial problems in religion and philosophy: What is the soul? What is time? What is history? Does human existence have meaning? Does it move towards eventual annihilation or some kind of fulfillment?

He carefully distinguishes between idealism which is essentially Platonic, even where it speaks of God and immortality, and biblical revelation with its belief in a Creator who stands outside time and space but enters history in Jesus Christ.

Dr. Heinecken renders a distinct service in discussing the intellectual difficulties which the biblical accounts of the creation and the end of the world offer to the modern reader. The "how" in both instances bears the mark of ancient cosmologies which are no longer share. The "who" and "why" contain the essential eternal truths of the divine revelation.

The existentialist approach of the author, the painful awareness of our human limitations, are evident throughout the book. What may be the reason why Dr. Heinecken refers occasionally to Kierkegaard but



MARTIN J. HEINECKEN
What is time?

makes no mention of Kant's monumental contribution to the problem of time and space. Yet, the philosopher of Koenigsberg by insisting that space and time are intuitions of human reason rather than realities outside of the human mind has contributed as much to our comprehension of eternity and man's "moment before God" as the philosopher of Copenhagen.

Greensburg, Pa. CARL J. SCHINDLER

PRACTICE IN PRAYER

Stammerer's Tongue. By David Head. Macmillan. 106 pages. $2.50.

Most of us don't have the problem of a stammering tongue when we talk with friends. Why do we grope for words when we think of praying? Can talking to God as we do to a trusted friend be prayer? David Head, in *Stammerer's Tongue,* promotes the development of a conversational tone in prayer as vital to the young Christian's growth.

In the opening chapter, "Inquire of the Lord," the reader recognizes, in the author's examples, his own emotions that lead him to converse with someone. Why not

God? The person who leans only upon the formal prayers of the church will learn from this book that nothing satisfies more than personal conversation with God.

In the second chapter, prayer emerges from the I-Thou foundation to include the church universal. The author creates a variety of extemporaneous prayers to "encourage the man who speaks as a child to go on speaking . . . to turn his thoughts (however inadequate) into prayers."

Each chapter stimulates growth until finally one dares to pray "Out of the Depths" and confidently respond to "Is Any Afflicted?" The reference to a Nigerian proverb sums up the whole purpose of the book, "However much the child may stammer, he will learn to say 'Father' in the end."

The book is much more than the title implies. Through it many church members will find inspiration for prayer growth.

Syracuse, N. Y. ELEANOR H. DEAN

AND SO FORTH . . .

In the Unity of the Faith. Christian Education Press. 187 pages. $3.

Most individuals who become church executives have at some time been parish pastors. This book indicates they are still competent preachers. The volume contains 27 sermons by leaders of 27 churches—all the way from Eastern Orthodox to the Friends (including Drs. Franklin Clark Fry and Malvin H. Lundeen as Lutheran spokesmen). There is a wide range of thought in the book, of course, but a surprising unity.

Christ and the Hope of Glory. By John Knox. Abingdon. 63 pages. $1.

A wise man and great scholar puts in a few short and simple chapters his faith regarding the life that extends beyond death.

Unconquerable Partnership. By Reuben K. Youngdahl. Augustana. 258 pages. $3.

The eloquent pastor of Mt. Olivet Church in Minneapolis has proved in his numerous books that his sermons read as well as they sound. Here are 29 plain-spoken, warmhearted messages which may minister effectively to all sorts of attentive Christians.

The Overseas Americans. By Harlan C[leveland], Gerald J. Mangone, John Clarke Ad[ams]. McGraw-Hill. 316 pages. $5.95.

Nearly 1 per cent of U.S. citizens live outside the United States—as busin[essmen], teachers, students, missionaries, The trend toward an increase in numbe[rs] expatriates is strong. This book is a kn[owledgeable], well-researched, broad-gauge s[urvey] of the problems of Americans overseas; taining the "culture shock," proving th[emselves] useful specimens of Americana[s] foreign lands.

The book is necessary reading for any planning to be more than six months in A[sia], Africa, or Latin America. There is a g[reat] chapter on missions, which suggests the sibility that U.S. Christians going overs in government service or on business r be more effective missionaries than the r sionaries—if they want to be, and are gi some rudimentary guidance.

Laughter in the Bible. By Gary Webs[ter]. Bethany Press. 160 pages. $2.95.

The Bible is intensely serious, of cou but as in life itself there are in it mome of irony, wit, and the joy of life. Webster has collected fully 250 bibl references of this sort, and expounds th in a sensible and attractive manner. A Bi student who wants a change of pace fr solemn considerations should find this bo refreshing.

Never Forget to Live. By Halford E. L[uc]cock. Abingdon. 238 pages. $2.

The lively, perceptive "Simeon Stylit of *The Christian Century* until his de several months ago was the ideal writer o book of daily devotions for the year. Luccock made his points in a few wor sharply edged, and the points are alw worth careful thought.

Stories of Yesterday and Today for Junio By Alice Geer Kelsey. Abingdon. 127 pag $2.

Thirty-four "story sermons" for childr They are more "story" than "sermon," a should appeal to twelve-year-olds as a rea ing book.

.CF Has Record Year

A RECORD YEAR was registered in 1960 the four-year-old United Lutheran urch Foundation, Executive Director ester A. Myrom reported. Gifts made 50 individuals totaled $320,000, he d. Previous record for a year had been in 1959 when 52 donors contributed 58,900. Total contributed by individual l corporate donors during the founda- n's brief existence is $545,066, Mr. rom added.

The ULCF was set up by the 1956 vention of the church for the purpose obtaining gifts for the church, its rds, agencies and auxiliaries.

Mr. Myrom noted that the foundation been licensed under the insurance s of New York State as a gift annuity ncy. This permits it to receive gifts, ing a lifetime return to the donors, whose death the capital funds become property of the foundation or of the ncy for which they are intended. He ed also that the foundation is cur- tly administering $800,000 in trust ds. This includes funds formerly dled by the Executive Board.

ihe Heads Evangelism Council

THE REV. CLIFTON M. WEIHE, an as- ate director of evangelism for the rd of Social Missions, was chosen a two-year term as president of the heran Evangelism Council at its meet- in Milwaukee this month. The coun- helps plan and co-ordinate evangelism vities among almost all Lutheran ups in the U.S. and Canada.

Mr. Weihe has been chairman of the ncil's literature committee for the ten years. A veteran of the ULC ngelism programs, he has helped set up and direct most of the ULC evangelism projects. A native Iowan, he is a graduate of Luther College in Iowa and the Philadelphia Seminary.

Synod Presidents to Meet

THE ANNUAL MEETING of the synodical presidents of the ULC will be held at Pittsburgh April 4-6, Dr. Franklin Clark Fry announced. Merger matters will occupy much of the discussion at the meeting, since synodical approval of the ULC's merger with the Augustana, American Evangelical and Suomi Lutheran churches will be asked this spring. At least 22 of the 32 ULC synods must approve the merger to put it into effect. It is expected that all synods will approve.

Another problem to be discussed by the synod presidents is that of proper ministry for the "very large congregations"—those with more than 1,000 confirmed members—in the ULC. There are 268 such congregations.

Dr. Fry appointed as program committee for the April conference Dr. A. Howard Weeg of the Illinois Synod, Dr. Edwin H. Knudten of the New Jersey Synod, and Dr. J. Luther Mauney of the Virginia Synod.

Nuclear Test Protest Delivered

A STATEMENT calling for a halt to all kinds of nuclear weapons testing has been sent to the leaders of 99 nations, the ULC Board of Social Missions announced. The statement was adopted at the Atlantic City convention of the church held last October.

It calls upon governments of the United States and of all other nuclear powers to "persist in efforts to arrive at multilateral agreements on the cessation of all kinds of nuclear weapons testing with provision for adequate inspection and control."

Churches face "down-to-earth issues"

New York Lutherans to Discuss Urban Welfare Proble

By PAUL VALENTINER

NEW YORK—Lutherans in New York get together periodically to study and discuss their problems. One thing they agree on—they have them.

The problems are not necessarily unique, but because of the cramped conditions under which city-dwellers live, they are sometimes more difficult to solve than in less densely populated places.

One approach, in the many-sided onslaught being made on the widely publicized urban problem, is to help congregations discover and respond to the needs of people. This is the avenue to which New York's Lutheran Welfare Council has dedicated itself the past two years.

On Feb. 9, they will probe deeper. Meeting in the parish house of famed Riverside Church, metropolitan Lutherans will devote an entire day to studying the general theme, "The Congregation, A Community of the Concerned."

BEGINNING in mid-morning and continuing for eleven hours, the third annual workshop will tackle subjects that range from alcoholism to congregational welfare committees.

Throughout the day five separate discussion groups will meet concurrently to study five areas of work suggested by local pastors, social workers, and laymen. Congregations have been urged to send sufficient delegates to attend the various groups so they can report back later.

Imported from Texas will be the Missouri Synod's social welfare consultant in that district, James C. Cross of Austin, to discuss the purposes, functions, and organization of a congregational welfare committee.

Wittenberg University's professor of sociology, Dr. Karl H. Hertz of Springfield, Ohio, is being sent to speak about the relation of pastoral care and social w practices.

Four noted New York welfare auth ties are scheduled to participate. James Dumpson, the city's Department of Wel Commissioner, and Miss Lena Oveson, rector of information services for the C munity Council of Greater New York, work together in leading the discussions public and voluntary welfare resources.

CERTAIN TO ATTRACT a sizable group participants will be the discussion on role of the church in meeting the prob of alcoholism. Leading the study will Dr. Yvelin Gardner, deputy executive rector of the National Council on coholism. The urban family and the ch will come under the scrutiny of Brook College's dean of students, Dr. Her Stroup.

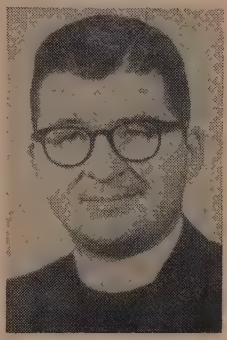
To climax the day, Dr. Alvin Rogr president of the American Lutheran Chur Luther Theological Seminary, St. P Minn., will speak on the general th of the day-long forum.

"Through these annual forums the theran Welfare Council seeks to bring church people the opportunity for study discussion of important social welfare sues," stated Council President Leonard Klemann, pastor of Grace Church, Fo Hills, in announcing the workshop progr

"This is the third year we have attemp a conference of this kind," said Dr. Cord Cox, executive secretary, "and we bel we are on the right track. These are do to-earth issues and we know our pe want to talk about them for they have us so. We have been fortunate in secu experts in all five fields they wanted u cover."

Augustana Pastor Named West Point Cadet Chaplain

WEST POINT, N. Y.—The Rev. James D. Ford, 29, of Ivanhoe, Minn., will be the first Lutheran to become a chaplain at the U.S. Military Academy. His appointment as assistant cadet chaplain was announced by Maj. Gen. W. C. Westmoreland, West Point superintendent.



JAMES FORD

The new chaplain has been pastor of Bethany and Salem churches, Augustana Lutheran Church congregations, at Ivanhoe. He is a graduate of Gustavus Adolphus College, St. Peter, Minn., and Augustana Seminary, Rock Island, Ill. He spent a year in post graduate work at the University of Heidelberg, Germany, before his ordination in 1958.

Eckhardt Featured on TV

NEW YORK—The United Lutheran pastor who was credited with saving a workman during the fire on the aircraft carrier Constellation at the Brooklyn Navy Yard last month appeared on "The Way to Go," a CBS television program on Jan. 15.

The Rev. Frederick P. Eckhardt, 35, pastor of St. John's Church in New York's Greenwich Village, has served as a Protestant chaplain of the New York Fire Department since 1954.

Fire officials said Pastor Eckhardt saved the life of an unidentified workman, who was pulled from a smoke-filled compartment below decks, by administering mouth-to-mouth resuscitation.

Choir to Sing in Town Hall

THE GETTYSBURG COLLEGE CHOIR will appear in Town Hall, New York City, on Monday afternoon, Feb. 5.

WISCONSIN

Wisconsin Sets New Top For Clothing Collection

By CHARLES A. PULS

MADISON—Complete reports on carloadings for Lutheran World Relief in November show that Wisconsin Lutherans collected 556,520 pounds of clothing for shipment abroad.

Including 171,540 pounds from the spring collection, Wisconsin had topped its best annual record for a total of 728,060 pounds of clothing.

SYNOD PRESIDENT George L. Lundquist, anticipating the coming merger, cautioned congregations against making unnecessary changes in their constitutions, since they will have to make changes anyhow to bring their constitutions in conformity with the LCA model.

ONLY 12 MEN, at most, will be available for call as pastors this spring, as Northwestern Seminary is graduating one of its smallest classes.

AS OF NOV. 30, receipts for the Lutheran Education Advance Fund were $823,011, with slightly more than a million dollars to be collected in 1961.

Benevolence Receipts Increase

SYNOD PRESIDENT LUNDQUIST said on Jan. 6 there is still a possibility of reaching the $1,237,500 general benevolence goal for 1960.

Treasurer Walter O. Helwig reported receipts of $961,811 for the first eleven months, an increase of 4.8 per cent over a year ago at the same time. Lutheran World Action receipts were 20.9 per cent above a year ago. Ten congregations had remitted more than $25,000 each, and Sunday schools had given $65,128.

EIGHTY-FOUR ADULTS at the new St. Andrew's mission in Oshkosh expressed their desire on Charter Day, Dec. 4, to become members of the proposed congregation. The new Sunday school now enrolls 45 pupils.

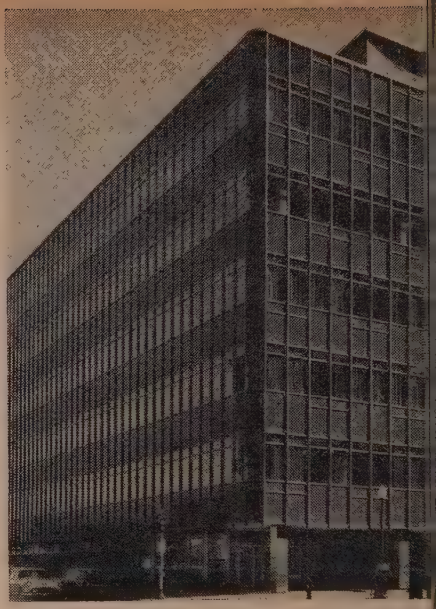
Tower of Prayer

When a congregation establishes a Sunday evening service or a mid-week prayer meeting, that's news! First United at Sheboygan, flushed with high spirits after dedication of a new church building, has established a Tower of Prayer, called TOP, where members gather every Thursday night to pray together. "Evidence of the undergirding power of these prayers are all around us," says Pastor G. W. Genszler.

WISCONSIN . . .

Formal organization has been set for April 30th.

A GIFT OF $1,000 by Home Mission Sponsors to a discouraged congregation in Wisconsin has spurred the spirit of the parish to the point that a full fledged funding campaign for debt reduction has been authorized.



Lutheran Brotherhood building, Minneapol is symbol of Lutheran strength in Minnesc

Church Membership Soars in Minnesota, Survey Reveal

MINNEAPOLIS — About 80 per cent of Minnesota's 1960 population of 3,143,864 claimed association with some form of organized religion, the Minnesota Council of Churches reported this month. The nationwide percentage of church membership for 1960 was given as 63.4 in the 1961 edition of the *Year Book of American Churches.*

The Minnesota Council of Churches published its 1961 directory which contained church membership figures based on membership reports of all religious bodies in the state for Dec. 31, 1959. According to the reports from 34 religious bodies, 2,456,396 adults and children were members of Protestant, Roman Catholic or Jewish congregations.

Protestants made up 61 per cent of the church-related population, followed by Roman Catholics (34 per cent). Eastern Orthodox church members and members of Jewish synagogues accounted for 2 per cent each.

Lutherans far outdistanced all other denominations in the Protestant group accounting for 61 per cent of Minnesota P estants. Methodists accounted for 11, P byterians for 9 and Baptists and Congre tionalists for 4 per cent each, followed Episcopalians (3 per cent).

Lutherans, however, were divided i seven different bodies, with the Ameri Lutheran Church leading with 277, adults. Next came the Missouri Sy (124,935 adults), and Augustana (117,42 United Lutherans were in fifth posit (32,926) preceded by the Wisconsin Sy (39,286) and followed by the Lutheran F Church (29,563) and the AELC (2,27

THE REPORT was compiled by the R Alton M. Motter, associate executive se tary of the council, who pointed out in foreword to the church directory that view of the various methods of members reporting, the total 1959 religious popula of the state must be regarded as "an proximation."

He said that "since some church bo report only a baptized membership wh includes all baptized children, and ot

roups report only those who are received y confirmation or otherwise into formal hurch membership at the age of account- bility or above, it is impossible to report n exact comparison of membership figures."

"However," he pointed out, "if these fig- res are even close to the true religious embership picture in our state, they indi- ate that Minnesota has a far higher per- ntage of church membership than the 63,4 r cent reported for the nation as a whole the 1961 edition of the *Year Book of merican Churches.*"

"This implies almost breath-taking re- onsibilities for Minnesota's church people d their leaders," he added, "in helping so shape the policies and practices of our ate that they will reflect the basic religious eliefs of so large a majority of the popula- on."

HIO

ynod Helps Underwrite lission Building Plans

By E. RUDOLPH WALBORN

COLUMBUS—Demands on church exten- on funds held by the Board of American issions have been so great that building ntracts involving BAM financing are being layed.

To help Ohio missions secure financing nds the synodical board of home missions s granted $25,000 to the BAM for a arantee loan fund restricted to Ohio, hich will enable the national board to derwrite up to $125,000 in guarantee ans for Ohio missions.

HELPING OUT in mission development is stor Fred Michelson of Calvary Church, illicothe, who is conducting Lutheran rvices at Jackson, 25 miles away from his rish in response to requests from Lu- eran families living in a county where no theran church exists.

Forty-seven were present on Nov. 27 for first monthly evening service, and a nday school is being held weekly. The interested families have work in a Good- year operated gaseous diffusion plant in near-by Piketon.

Leaders Receive Training At Bowling Green Church

ST. MARK'S CHURCH, Bowling Green (Loyal H. Bishop, pastor), has scheduled three leadership institutes to provide adult education courses. Each is held on a Sun- day afternoon and evening for five hours.

On Feb. 12 Prof. T. A. Kantonen of Hamma Divinity School will speak on "Justification by Faith." Another institute, scheduled for April 23, will deal with "Un- derstanding Self."

The first institute in November drew 120 persons. Prof. Willard D. Allbeck spoke on the history of the Lutheran Church in America. A panel of guests from other Lu- theran churches explained the present church situation in America.

FIRST ENGLISH CHURCH, Wapakoneta, ob- served the 25th anniversary of the pastorate of Dr. George F. Weissling on Jan. 8. Dean E. E. Flack of Hamma Divinity School spoke at the morning service and a program of tribute was held in the afternoon.

Under construction at First English Church is an educational unit which will provide space for two Sunday school de- partments, office and study, a lounge with kitchen. An organ has been donated.

THIRD CHURCH, Springfield, is securing five classrooms by remodeling balcony space in the Sunday school and church audi- toriums . . . Pastor Jerry Schmalenberger has challenged new members received in the past two years to be responsible for bringing one other member into the church in 1961.

HOLY TRINITY CHURCH, Salem, elected Pastor George D. Keister pastor emeritus upon his retirement Jan. 1, after a 33-year ministry at the church.

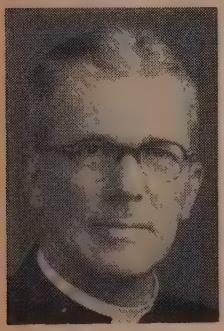
HAROLD E. CONOVER of Our Saviour Church, Trilby, became a field director of the Lutheran Laymen's Movement in the fall and has been on fund-raising assign- ments in the East and South since October.

PENNSYLVANIA

Synod Sets Record, Meets Benevolence Quota in Full

By VIGGO SWENSEN

HARRISBURG—"Central Pennsylvania Synod in 1960 broke all previous benevolence records with a total of $2,724,220 contributed to apportionment and LWA," said Synodical Secretary Dr. Ralph C. Robinson.



DR. ROBINSON

Relating the news immediately after the tabulation Jan. 6, Dr. Robinson indicated that the ULCA portion ($1,670,740) was fully met, and LWA was given $267,000, or 101.9 per cent.

Sharing in the balance was synod's budget of $556,943, plus special gifts to Susquehanna University, Gettysburg College and the new student center at Penn State University amounting to $229,526. Apportionment contributions exceeded those of 1959 by approximately $180,000. Gifts for all benevolences exceed $3 million.

APPROXIMATELY 2,600 are expected for the 10th annual Churchmen's Communion Breakfast Feb. 19 at 6:30 A.M. in Zembo Mosque. Begun by Jake McColly, local Episcopal layman, chairman of Churchmen's Committee, the interdenominational breakfast of laymen followed by reception of the Lord's Supper has found an increasing response. Approximately 900 attended the first year, 2,400 last year.

Lutherans—a few pastors and about 100 laymen—attend, but the Lutheran Pastors Association has not officially endorsed the event—nor do the local Episcopal churches.

WEEK-DAY CHURCH SCHOOL classes of St. Peter's Church, Middletown are in their 31st year. Believed to be one of the oldest such schools in the ULCA, it has average attendance of 262. Classes range from kindergarten to eighth grade. Dr. Paul Clou is the pastor.

Gettysburg Seminary Elects Dr. Eric Gritsch to Faculty

GETTYSBURG—The Board of Directors the Lutheran Theological Seminary, Gett burg, has elected Dr. Eric W. Gritsch p fessor in the field of church history, succe ing the late Dr. Reginald W. Deitz.

Born in Austria, Dr. Gritsch is an ass ant professor in the department of relig at Wellesley College, Massachusetts. E cated in Vienna, Zurich, Basel and N Haven, he received his doctorate at Y University. During his student days at Y he was assistant to Dr. Roland H. Baint His duties at the seminary begin this f

LOWER BERMUDIAN CHURCH, East Ber on Dec. 11 dissolved its connection w the York Springs Parish to become part the newly-formed Latimore charge and v be associated with a Chestnut Grove c gregation. Students from Gettysburg Se nary will conduct services each Sunday u a pastor is called.

Glen Rock Church Votes To Dissolve Union Ties

YORK—The 100-year-old Zion Chur Glen Rock, voted at its Jan. 1 congre tional meeting to dissolve the Glen Ro Hametown charge, a union church org ized in 1874. By this action Zion will come a one-church charge as soon as pa arrangements can be established for Paul's Lutheran congregation with whic has been associated since the union v formed.

Petition circulated by members of Z Church indicated that pastoral counseli church school program, leadership educati and general spiritual welfare would be f thered by the full-time work of the past the Rev. Kenneth D. James.

Raymond Wilhelm, lay-president of

hurch council presided at the congrega-ional meeting; Dr. Arthur Yeagy, assistant o the synodical president, represented the ynod.

St. Paul's Church, York, will observe ts 125th anniversary with special services ach Sunday throughout February. Estab-ished as an English language church, the ongregation erected the first edifice on the ite of the present City Hall. Following a re and a merging with Augsburg and St. Luke's, the new St. Paul's was built at George St. and Springettsbury Ave. Dr. Chester S. Simonton is the pastor.

York Conference Luther League culminated its New Year's Eve social and dance with a midnight devotional service in St. Paul's Church, including a rededication of members to Christian service. Irvin Straw, Jr., a junior at Gettysburg College, was liturgist. Several pastors who served as youth advisors attended.

Hazleton District Prepares for February Mission Week

Leaders meet to complete plans for Hazleton evangelism mission (see identification below)

Hazleton — A district-wide evangelism nission will be conducted in Hazleton from eb. 5 to 8. The mission was requested by ne district churches and will be directed y Pastor James B. Diffenderfer who is di-ector of evangelism of the Ministerium of ennsylvania. Preparations for the mission ave been in progress since early last fall. he Hazleton District includes 19 congre-ations, included in 12 parishes. All but one ill take place in the mission.

The mission, under the theme "Christ, ne Mighty Fortress," will begin with a nission to pastors on the morning of Feb. 5 Christ Church in Hazleton. According to Pastor Diffenderfer, the mission will provide opportunity for worship, instruction of the membership, intensified visitation programs and a larger congregational ministry to the community.

Left to right: The Rev. Allen H. Roth, chairman, mission to pastors; Harrison Henritzy, area newspaper representative; the Rev. Byron R. Stauffer, general chairman; the Rev. E. Lawrence Bottiger, chairman of prayer committee; the Rev. Durrell J. Seip, secretary for the mission; the Rev. James B. Diffenderfer, director of the mission.

PA.: WILLIAMSPORT

Lewisburg Congregation Sets "Thousand" Target

By ROBERT E. PICKING

WILLIAMSPORT—The week between Christmas and New Year's Day may be a time for relaxation in some places. But not at Christ Church, Lewisburg, where special services of evangelism and prayer were held each evening of the holiday week. Pastor George K. Bowers preached at all services.

In 1961 the congregation will make a strong effort to close the gap between confirmed and communing membership. Christ Church is one of the largest congregations in the Susquehanna Conference, with some 1,500 confirmed members, but only about 60 per cent have been communing.

The objective is to establish at least 1,000 persons regularly communing throughout the year; 1,000 persons as regular contributors to the church's financial program, and 1,000 persons attending Sunday school by Easter Sunday.

Youth Program at Bloomsburg

ST. MATTHEW'S CHURCH, Bloomsburg another of the conference's large congregations, has instituted a weekday program for grade and high school children. The We nesday night youth program includes chur school, confirmation class, crafts, clubs a choirs. Activities begin at 4 P.M., rig after school, and continue until 7 P. Supper is served at cost by groups of Unit Lutheran Church Women.

There is also a special program for seni high school youth. It began with an all-d retreat attended by 57, under leadership Pastor James Singer. Other all-day progra are planned, including a field trip to t Danville State Hospital for study of Chr tian compassion, a field trip to Susquehan University for study of Christian vocatio and an Ash Wednesday retreat and brea fast for study of Christian conduct a morals.

HOLY COMMUNION CHURCH, Yeagertow dedicated its remodeled Christian educati building. Ira C. Sassaman, synod direct of Christian education, spoke.

ST. LUKE'S CHURCH, Centre Hall, rede cated its building after extensive renovati of the nave and sanctuary. Speaker was t Rev. Beryl Maurer, synod director of surv and research.

FIRST CHURCH, Mifflinburg, also re vated its building. Dr. William Rearic who served as pastor from 1906 to 19 spoke at the rededication service.

PA.: LEHIGH VALLEY

Deaconess Installed

ST. JOHN'S CHURCH, Nazareth, installed Sister Jane Wirt, of the Baltimore Deaconess School, as parish deaconess last Dec. 18. Sister Anna Melville assisted Pastor Alfred L. Long at the service of installation.

Sister Jane is the first deaconess to serve at St. John's in its century of history. She previously served in Akron, Ohio. She will aid in youth work and direct the congregation's program of Christian education.

Pastor Long, Sister Jane Wirt and Sister Anna Melville

West Philadelphians disembark from church bus in Clifton Heights

.: PHILADELPHIA

uburban Church Buys Bus to Bring City Members to Services

Philadelphia—St. Mark's-Temple Church d a problem. Many of the members live West Philadelphia, five or more miles m the church in suburban Clifton ights, and it was hard for them to get Sunday services regularly.

Pastor Juhan Suurkivi and the church ncil found the answer in a chartered , which picked up members along a d route on Sunday mornings, and re- ned them after the service.

The idea was perfected recently when the congregation purchased its own bus. The 30-passenger vehicle is filled every week. There are two regular drivers and four others standing by. The bus is used also for special services and trips by church organizations.

On Jan. 8 the church celebrated the second anniversary of its formation by merger of a city and a suburban congregation. Construction is underway on a second unit.

rish Building Replaces Northeast Philadelphia Farm House

Holy Spirit Church, Philaphia, dedicated its new parhouse recently. The buildreplaces a farm house used the congregation since its anization in 1939.

Participants in the dedication ice were (left to right in to): The Rev. Theodore scher, dean of Northeast adelphia District; Pastor hard D. Bergman, Dr. David Bremer, chaplain of Muhberg College, and the Rev. ward W. Weidenmoyer, of St. Paul's Church (Olney), a son of the congregation.

PA.: READING

St. John's, Sinking Spring, Dedicates Education Unit

By ROBERT SCHOENERT

READING, PA.—New education facilities costing $124,000 were dedicated by St. John's Church in Sinking Spring.

The split-level building will accommodate the Sunday school's children and young people with separate areas for departments. Future plans call for a fellowship hall, kitchen facilities and two additional classrooms.

The dedication sermon was preached by the Rev. Luther Schlenker, assistant to the president of the Pennsylvania Ministerium. Pastor Paul J. Henry of Trinity Church, Robesonia, dean of the West Berks District, also took part.

HOPE CHURCH, Reading, has authorized an alteration, renovation and redecoration program to cost about $50,000.

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District Approves Separation Of Blandon-Tuckerton Parish

READING DISTRICT at its annual fall ing approved the separation of the Bla Tuckerton Parish. The parish consist Maidencreek Church, Blandon, and Shepherd Church, Tuckerton. Both co gations have voted to call their fu pastors.

HUFF'S CHURCH at the community same name celebrated its 200th annive

GIFTS FOR CHILDREN of the Topto theran Home were collected by 85 bers of Luther Leagues at various Re churches.

PA.: PITTSBURGH

No More Baccalaureate Services in McKeesport

By LUTHER E. FACKLER

PITTSBURGH — Baccalaureate service a thing of the past for McKeesport School seniors. The McKeesport board abolished it on advice of legal sel that school directors have no aut to permit public school buildings to b for sectarian religious meetings.

This also ruled out a request of th Keesport Ministerial Association fo mission to hold a private baccalaureat ice at the War Memorial Stadium. spring the school board had droppe baccalaureate service and substitut awards night program in which honc dents were recognized, scholarships announced and a speaker addresse graduates.

Protestant Retreat at Gannon

GANNON COLLEGE, a Roman C school in Erie, scheduled a retreat f man Catholic students. At the sam the Erie Council of Churches arra retreat for Protestant students, wi operation of the college authorities. T sult was two and a half days of re emphasis embracing all the students.

nod Postpones Action on Proposed New Constitution

By FRANK K. EFIRD

ALISBURY—The executive committee of North Carolina Synod will recommend the 1961 synodical convention that final ion on a proposed new constitution and laws be deferred until 1962, after the eduled organization of the Lutheran urch in America.

At the 1960 synod meeting, the Com-tee on Organizational Structure offered evised constitution and by-laws modeled that provided for synods by the proposed v church. The synod's delegates presented endments that changed the committee's ommendations substantially. The execu- board of the ULCA took exceptions to ne of the changes proposed.

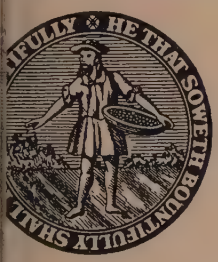
BOARD OF TRUSTEES for North Carolina heran Homes will appeal for $225,000 ing January, February, and March to erect a proposed 46-resident home for the aged and helpless in Hickory. On Mother's Day each year congregations receive special offerings to support the home.

In 1962 the synod-budget will also help care for residents of the institution. The home's board has estimated that the synod will have to provide an average of $636 per year for each resident to supplement what he cannot pay himself.

CONGREGATIONAL EVANGELISM leaders will meet in ten areas of North Carolina during January and February to study the new Evangelism Resource Book being distributed by the Board of Social Missions, ULCA.

Good Year for Missions

THE SYNOD HAD one of its best years in mission development. Five new congrega-



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Newest North Carolina congregation is St. Thomas' Church in Charlotte, organized on Nov

NORTH CAROLINA . . .
tions were organized at Salisbury, Charlotte, Mocksville, Boger City, and Greenville. This is the second year in its history the s has established five churches, tying a re set in 1954.

ST. THOMAS' LUTHERAN CHURCH was ganized in Charlotte on Nov. 27 with adult and 35 children members. Mis Developer Carl S. King has been on field since June 1959.

Services are held in Eastway Junior School. The congregation has acquire parsonage and is making plans for a unit church building.

ST. JOHN'S CHURCH, Asheboro, laid cornerstone and had open house for its educational building Jan. 8.

Newberry College to Give Three Honorary Degrees

NEWBERRY, S. C.—Newberry College award three honorary degrees at its 1 commencement exercises in June.

To be honored are the Rev. Benja McLaurin Clark, pastor of Grace Luth Church, Prosperity, South Carolina; the John Shelton Moose, synodical field wo for the South Carolina Synod; and J Dewey Lane, professor of English at C son College.

Pastors Clark and Moose will rec Doctor of Divinity degrees and Profe Lane will be awarded the Doctor of L degree.

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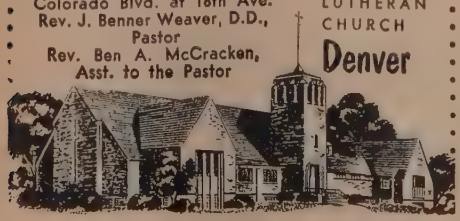

aster Plan Approved for Waterloo Campus Development

By NORMAN BERNER

KITCHENER, ONT.—Preparation of a ster plan for the development of the npus has been approved by the Board of vernors of Waterloo Lutheran University. luded in the plan would be a "Seminary mplex" in a dominant position, a student on building with attached gymnasium, r residences to accommodate 100 stu- ts each, a library, teaching facilities for additional students, a chapel to seat , a refectory, and a theatre-auditorium. he plan would be designed for a maxi- n of 900 college students and 75 semi- ians. Mr. Karl Kruschen has been en- ed as architect.

he board voted to take immediate steps ard erection of a girls' residence at a of $400,000. Financing is expected ough a loan of $300,000 from the Central rtgage and Housing Corporation and a gift of $100,000 from the Canada Council. Both are agencies of the Dominion government.

Construction of a student union building with attached gymnasium, estimated to cost $160,000, also was authorized. There is $60,000 available for this project. The remainder would be borrowed from commercial sources.

AT THE SAME meeting, the Board of Governors accepted, with regret, the resignation of Dr. Herbert M. Axford as president of Waterloo University College. Dr. Axford came to the school in 1959 when the question of federation with the University of Waterloo was reaching its crisis. In his resignation, he stated, "These difficulties seem to be resolving and the way ahead rendered more certain. My mission is, if

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not accomplished, at least on the road to completion."

The resignation becomes effective next August 31.

Centennial Filmstrip Has Debut

"SOWERS OF THE SEED," the Canada Synod centennial filmstrip, had its premiere in St. Matthew's Church, Kitchener, on Jan. 6. Produced by James and John Heldman under the supervision of Dr. John Schmieder, the strip has 150 frames with recorded narration on the history of the synod and its congregations during the past hundred years.

OFFICIAL CELEBRATION of the synod's centennial will take place in the Kitchener Auditorium on Sunday afternoon, June 4. Dr. Franklin Clark Fry, ULCA president, will be the featured speaker. On June 8, the synod will make a pilgrimage to Zion Lutheran Church, Sherwood, where organization took place in 1861.

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SEMINARY SENIORS Howard Guse Harold Brill have received calls to Heidelberg and Brodhagen parishes, sub to graduation and ordination.

EVANGELISM SCHOOLS will be held in conferences of synod during the week Jan. 29. The Rev. Michael McDa ULCA evangelism staff member, will plain the use of the Evangelism Reso Book.

Those attending will also be briefed plans for the synodical emphasis on e gelism as part of the centennial celebra Twenty-three selected missioners will available for congregational emphasis "inreach" in anticipation of a larger " reach" in the synod's second century.

EXTENSIVE FIRE DAMAGE was done to partially completed first unit of St. Ja mission in Renfrew on Dec. 13. The c stone had been placed just two days ea by Pastor William Huras. Loss is cov by insurance. Despite the delay, the ch and Sunday school wing are expected t ready by Easter.

THE REV. PHILIP WEINGARTNER has ceeded the Rev. Fred Mueller as directo the Lutheran Immigration Service in Ha ton. The office has been moved to St. Jo Lutheran Church. Miss Margaret F lacher, a recent immigrant from Germ is office secretary.

Son Errs, Church Gains

PHILADELPHIA — Zion Church, Oln will receive $60, 358 because a ba sliding son was sent back to jail as parole violator.

The money was set up as a trust H. Richard Bennewitt by his fath who died in 1957. But the trustees h been instructed to terminate the tr in favor of the church if they found son was not living "a decent, respecta life," or "returned to his former way living."

The son served jail sentences for e bezzlement and fraud.

ewardship Counselors eet in Training Session

By WILSON P. ARD

HAGERSTOWN—Stewardship counselors for area met at Haven Lutheran Church, gerstown, Jan. 15 for a training session. The 1960 synod convention instructed the wardship Committee to set up a coun- or program designed to provide laymen o will serve as advisors to congregational wardship committees.

Area Census Taken

FIFTEEN HUNDRED WORKERS from 37 rches conducted a religious census of gerstown and the surrounding area on nday afternoon, Jan. 22. The results of census will be tabulated and used as the is for an evangelism effort to be con- ted during Lent.

A BUS IS BEING USED by St. John's Church, mberland, to provide round trip trans- tation for members attending services l meetings in the church. Cost of the is met by the ULCW and church men.

WEEK OF PRAYER services in Hagerstown tured a 6:30 A.M. breakfast for laymen, all night prayer vigil from 7 P.M. to .M. by the young people, and an after- on devotional service by the County uncil of Church Women.

Mishaps One Week Apart

ON THE FRIDAY EVENING before Christmas ot water pipe burst in the heating system the new Christian education building, nity Church, Hagerstown, flooding one ire floor with hundreds of gallons of er while escaping steam damaged drap- s and woodwork.

On the Friday evening before New Year's one of the oil-fired furnaces exploded sing extensive damage. Workmen lab- d all through the next day to repair lers and stacks so that the church could heated for Sunday services.

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Dr. F. Eppling Reinartz (right) is shown with Mrs. Reinartz and Dr. Franklin Clark Fry at dinner honoring him as he retired as ULCA secretary to become president of Southern Theological Seminary at Columbia, S. C.

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—CHANGES OF PASTORATE—

CANADA

BINHAMMER, ROBERT. From St. Lu Church, Ridgeway, Ont. To St. J thew's Church, Brantford.

CENTRAL PENNSYLVANIA

DORAN, GEORGE E. From Messiah Chu South Williamsport, assistant pastor. Jersey Shore parish.

MCCUNE, JOHN C. From St. Paul's Chu Williamsport. To Aaronsburg parish.

OTTO, CLARENCE C. From Stoystown ish. To St. James' Church, Hallam.

PROWELL, CLEON F. From St. Ma Church, West Fairview. To Tri Church, Chambersburg, associate past

SHANNON, LESTER G. From St. Jo Church, Williamsport. Retirement.

ILLINOIS

JOHNSON, EDWARD A. From Dongola ish. To director of alumni relations, thage College.

KENTUCKY-TENNESSEE

HERRLINGER, JOHN H. From St. Pa Church, Shively, Ky. To Whitehav Memphis, Tenn., mission developer.

MARYLAND

HESTER, SETH S., JR. From Luther Me rial Church, Baltimore, assistant pas To Uniontown parish.

NEW YORK AND NEW ENGLAND

MOOCK, FREDERICK, JR. From Masse N. Y., mission developer. To Hamb N. Y., mission developer.

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MIEDEL, PAUL L. From Holy Trinity hurch, Houston, Tex. To St. John's hurch, Troy, N. Y.

ENFUS, JAMES E. From Holy Cross hurch, Bethlehem, Pa. To Church of ie Atonement, Buffalo.

NORTH CAROLINA

NS, TED W. From Sharon Church, atesville. To Good Hope Church, ickory.

DECEASED

R. RAYMOND A. ALBERT, 81, re- l ULC pastor, died Jan. 9 in West Car- on, Ohio. Born near Lewisburg, Ohio, was graduated from Wittenberg College Chicago Seminary, and was ordained in 5.

e served pastorates at Paulding, Hicks- , Cleveland, Ada and Miamisburg, Ohio. was pastor of the Ellerton parish, misburg, for 30 years until his retire- t. He received the honorary degree of or of divinity from Wittenberg College 936.

urviving him are his wife, the former a Walborn; three sons, the Rev. Richard Albert, of Grand Rapids, Mich.; the Rev. old R. Albert, of Pittsburgh, Pa.; and nest A., of West Carrollton; and two ghters, Mrs. Virginia L. Smith, of Bowl- Green, Ohio, and Mrs. Miriam F. Bond, Germantown, Ohio.

uneral service was conducted Jan. 11 in m Church (Ellerton), Miamisburg, by Herbert W. Veler, president of the Ohio od, and the Rev. C. Philip Seltzer. Burial in the Ellerton Cemetery.

HE REV. CLARENCE C. WARFEL, pastor of Grace Church, Monroe, Wis., Jan. 4 of a heart attack.

native of Illinois, he was graduated n Carthage College and Chicago Semi- . Ordained in 1940, he served pastor- in Kansas City, Mo.; Nokomis and a, Ill., before coming to Monroe in 1952.

urviving him are his wife, the former jorie Baumgartner; three children, David, n and Sara; his mother, Mrs. Peter J. Dietz, of Sterling, Ill.; and a brother, Claude R. Warfel, of Milledgeville, Ill.

Funeral service was conducted Jan. 7 in Grace Church, Monroe, by Dr. Howard Weeg, president of the Illinois Synod. Burial was in Oak Knoll Cemetery, Sterling.

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AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION

SOME FORM of Christian unity seems to be a deep longing of our time. Desire for it is reflected in the hopes, prayers and questionings of men everywhere. They find reason for their concern over the divided state of Christendom in the Lord's great prayer on the eve of his crucifixion, when he asked that his followers might be "one."

There's still confusion about the difference between God-pleasing unity and organizational union, however. This difference is pointed up by the January week set aside as a period of prayer for Christian unity. The Roman Catholic Church observes it as a "unity octave" with special prayers for a "return to Rome" by the Eastern Orthodox and Protestant churches.

At the same time, the World Council of Churches asks its member bodies to pray for a quite different kind of Christian unity. Their prayers beseech cooperation and understanding among all Christians—a unity of spirit rather than of organization.

WHEN WE CAN'T even get together on the object of prayer, the cause may seem hopeless. However, it is far from hopeless. Current church history is recording some great advances toward real Christian unity, as distinguished from organizational union.

America's Protestant churches weren't even on speaking terms with one another until this century. Then came local and national co-operation in councils of churches and similar groups. Our United Lutheran Church could gladly join the National Council of Churches when it was formed in 1950 because it carefully protected the convictions and loyalties of its member churches. It safeguarded doctrinal integrity of its members stressing unity of purpose and ac rather than a watered-down union.

Most of us find something prec in our denominational heritage. We therans, for example, have special re to be grateful to those who went bef More than any other body—including Roman Catholics—we have inher true faith and practice. Our worshi cludes much that can be traced in unbroken line from the days of the a tles. Augustine and Ansgar are Luthe saints as much as anybody else's.

Some people have thought the theran church should be a "br church," in which Protestants and man Catholics might find comm ground. Surely this would be welcom but it appears that Rome does not int to move anywhere. It demands that movement be toward it. And many P estant bodies—Episcopalians and Pre terians, for example—have cheris heritages of their own. But fortunat unity efforts do not demand that we move in under the same roof.

WITHIN OUR Lutheran family, trend beyond unity and toward ac oneness is strong. This month we the beginning of the operation of American Lutheran Church. Twe four months from now we expect make a new beginning of our own part of the Lutheran Church in Am ica. When that happens, almost all therans in the U.S. and Canada will gathered into three major organizati But why three? In this case, it's ha a holy number. Our own prayers unity are needed until at least all therans are able to kneel together the same communion table.

—ALBERT P. STAUDERMA

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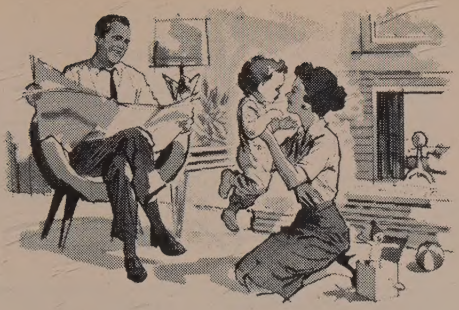

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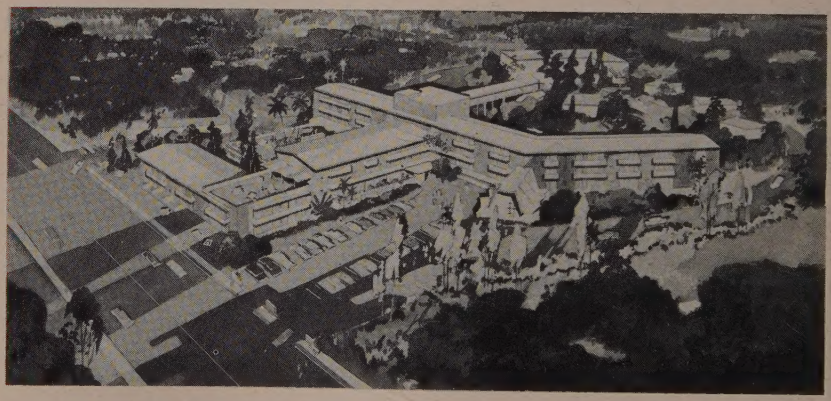

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